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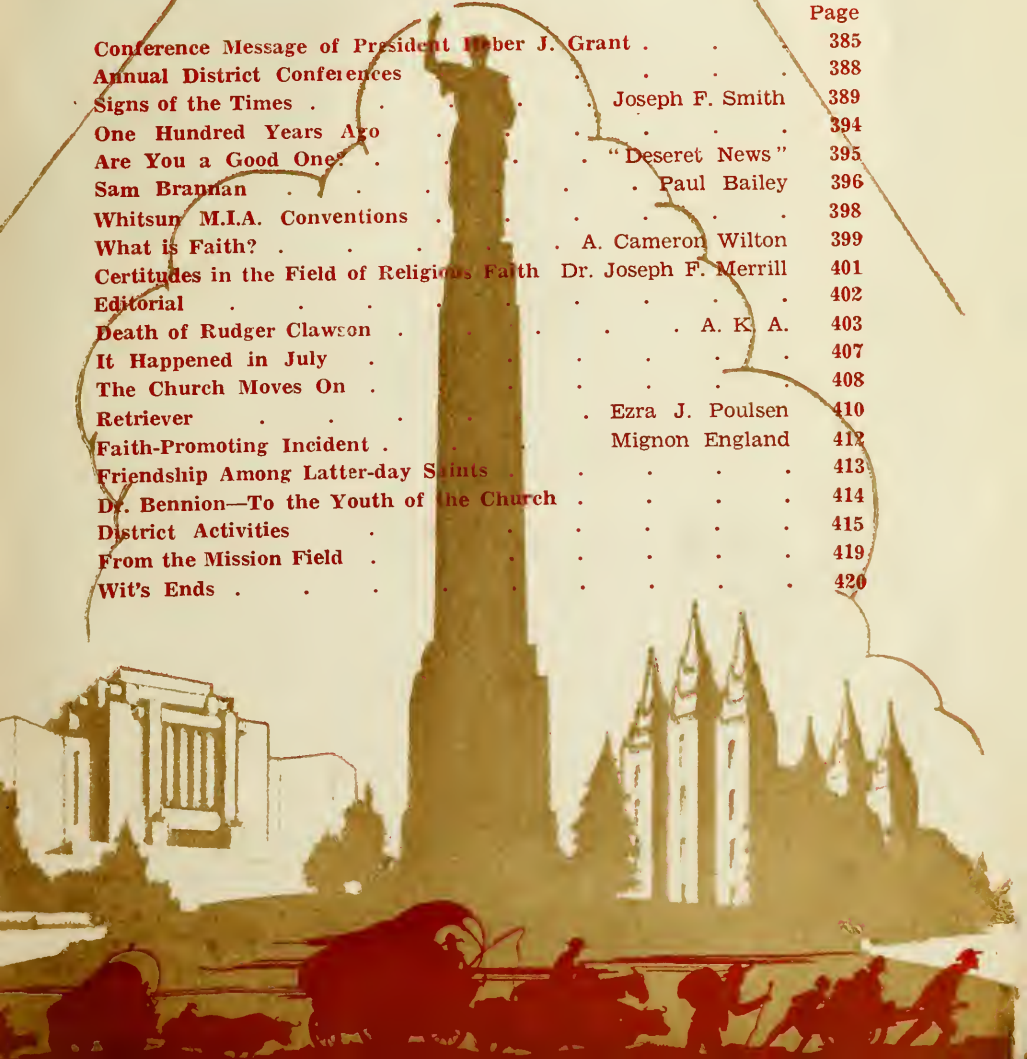

SCIENCE and RESEARCH

By Dr. FRANKLIN S. HARRIS, Jr.

From the "Improvement Era"

THE four hundredth anniversary of the death of Nicholas Copernicus occurred on May 24, 1943. The great Polish astronomer revolutionised and simplified man's outlook upon the universe with the hypothesis that the earth and the other planets rotate around the sun, instead of the sun and the planets around the earth.

★

UNTIL the sixteenth century one of the standard methods used in mining was the heating of rocks, then cooling suddenly with water so that the rock cracked into pieces.

★

MOST cases of lead poisoning in cattle are due to their licking and swallowing lead paint. Cattle are more sensitive to lead than any other domestic animal.

★

AN atmosphere of luminous hydrogen gas is streaming out at a speed of 1,200,000 miles an hour from a faint star in the constellation of Auriga, the Charioteer, according to Dr. Paul W. Merrill.

★

IF the same water remained in the Irish Channel a full year, the increase in the temperature would be a fifth of a degree Centigrade due to changing part of the energy of the tides into heat through friction of the water moving over itself.

THOUGH the greatest wave heights observed in most oceans are about twelve yards, in 1922 the officers of the s.s. Majestic reported an average height of more than twenty yards and some waves as high as thirty yards in a storm in the North Atlantic.

★

FOURTEEN new metals have been brought into commercial use in the past two or three decades.

★

SULFATHIOZOLE when made into an ointment and applied to the skin seems to be effective in the treatment of acne, impetigo, infected eczema, and boils.

★

HIGH blood pressure may be reduced by treatment with an enzyme tyrosinase extracted from mushrooms if preliminary work is confirmed by further experiments.

★

A SOUND film can be made by impregnating cellophane tape with diazo compounds. On the tape as much as an hour of music can be played without stopping. Because its sound track is embedded in the base there is no scratching in this new recording system.

★

A RUSSIAN pilot whose eyelids had been scorched, had a pair of artificial eyelids given him through a complex skin grafting operation by Professor V. Strakhov.

The

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READ THE "MILLENNIAL STAR" THOUGHTFULLY, PRAYERFULLY AND REGULARLY

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Organ of the British Mission

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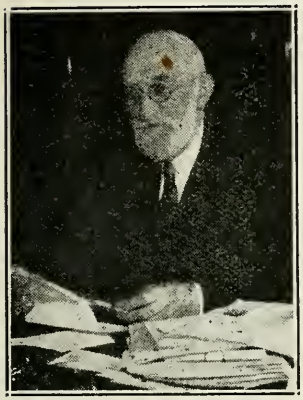

CONFERENCE MESSAGE OF PRESIDENT HEBER J. GRANT

Seventh President of the Church of Jesus Christ of Latter-day Saints.

This message from President Heber J. Grant was read at the opening session of the 113th Annual General Conference, Sunday, April 4, 1943.

TO the Latter-day Saints all over the world I send my love and greetings.

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons in the war at the present time. I pray that the Lord will bless each and every boy who has been called or who has gone into the service, and that He will help each of them to live in accordance with the principles of the Gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providence of the Lord, each of them may be preserved from accident, sickness, and death, to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date. My heart goes out to all of you.

Each one of my daughters has sons or daughters who are in the war, and I pray earnestly for the comforting influence of the Spirit of the Lord to be given them to assist them in carrying their burdens. I am praying with all my heart and soul for the end of this war, as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war.

Architects of Our Own Fate

I express my delight once more today in dictating a message to the Latter-day Saints. Years ago I made a short speech that lasted a minute and a half. What I said was as follows:

"If you want to know how to be saved, I can tell you; it is by keeping the commandments of God. No power on earth, no power beneath the earth, will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard."

This would be forty-odd years ago. These were my sentiments as expressed then, and I repeat them as my sentiments today, with all my heart and soul.

Thanks People

I want to thank the people for their prayers in my behalf. I have not been well now for a period of more than three years, and yet during all that time I have never suffered any pain. My days have been full of joy. I have seen the Church grow in these years as I have never seen it grow before. It has been wonderful.

In every respect, the advancement of the Church during the time of my illness has been so great that this has been a period of real, genuine joy and happiness to me. I want to thank all the people connected with the various institutions in which the Church is heavily interested, for the wonderful work they have done. I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvellous growth of the Church and the prosperity that has attended it on every hand During this time my counsellors have been most helpful to me. I repeat the Church has never before experienced anything like the prosperity it has enjoyed during this time. The way in which these Brethren have assisted me, relieved me of burdens, responded to every suggestion, fills my heart with unexpressible gratitude to them and to my Heavenly Father.

The Lord Has Been Good

I am grateful for the prosperity that has come to me and that I have been able to help in the erection of temples and in contributing to a fund to be used in the erection of other temples not yet built. One of the joys of my life fifty years ago was the dedication of the Salt Lake Temple. As a child I commenced by donating the amount of 25 cents a month, and continued making contributions for that purpose until finally the little Stake over which I presided—the Tooele Stake—raised £3,000 as a special contribution just before the dedication.

The Lord has been good to me, and has answered the praying of the people as well as my own prayers that while the Lord should leave me here upon earth I should be able physically and mentally to go forward in the furtherance of His work. I feel that the recovery I have made has been really miraculous.

I am grateful to the Lord for the way in which He has opened the hearts of the people and led them to pay their tithing. The Church

has never in all its history been in as strong a financial position as it is today.

We have enough money to do all the things which it is necessary for us to do in carrying on the work of the Church. I want to say to the people that we are guarding the funds which you place in our hands. We are spending them only for the advancement of the work of the Lord, and we feel that these are trust funds of the very highest character.

To Build Temple

I am happy to tell you that we have purchased in the Oakland area, overlooking San Francisco Bay, another Temple site. We shall in due course build there a splendid Temple.

We are prepared to go forward with the building of the Los Angeles Temple on the beautiful site we have there, just so soon as war-time conditions permit.

The Idaho Falls Temple is nearing completion.

I am grateful to our Heavenly Father for the faith and faithfulness of this great people, for their devotion to His service, for their effort and determination to live in accordance with His laws and commandments.

I thank our Heavenly Father that He has given them the strength and courage to resist evils as well as they have been able to do so. I pray that He will bless the youth of the Church and give them strength to overcome temptation. I pray that He will bring into the heart of every boy and of every girl a knowledge that cleanliness is next to godliness, that they must live clean both in mind and in body, that they will understand that the sin of unchastity is to the Lord next to the sin of murder.

I pray that the Lord will give to the parents of the youth an understanding and appreciation of the dangers and temptations to which their children are subjected, that they may be led and guided to encourage their children, to direct them, to teach them how to live as the Lord would have them live. The Lord has said He would sift His people, and I pray that when that sifting comes no parent may have failed to do his duty, and no child shall have failed to obey the commandments of the Lord.

Blesses Members

Under the authority and power given me, with all my heart and soul I bless the Latter-day Saints. Again I thank them from the bottom of my heart for their faith and for their prayers in my behalf, and I am grateful to have had their faith and prayers. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for His Spirit, for health, for vigour in body and mind. I pray that God's blessing may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

I desire especially to extend my blessing to all the men and women who preside in all the stakes of Zion, throughout the Church, in all the missions, in all the wards, in all the quorums of the Priesthood, and in all the auxiliary organisations.

I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being, for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only of those over whom they preside, but of all men. Every man and woman who is labouring for the salvation of the

souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that His blessings may come to them.

I want to bear you my witness that no man or woman ever lived and kept the laws and commandments of God and who lived according to the teachings of the Gospel of Jesus Christ, that God did not love and honour. This Gospel of Jesus Christ which I have embraced and which you have embraced is in very deed the plan of life and salvation which has been again revealed to the earth. It is the same Gospel that was proclaimed by our Lord and Master Jesus Christ.

I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power, and every endowment that came through the Holy Priesthood of the living God in the days of the Saviour are enjoyed today. I rejoice in knowing that these things that should be enjoyed—the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God whereby people speak by new tongues and have the interpretation thereof, and each and every grace and gift are enjoyed today by the Latter-day Saints.

I know that God lives, I know that Jesus is the Christ, I know that Joseph Smith was a prophet of God. I have reached out my hand. I have pucked the fruits of the Gospel. I have eaten of them and they are sweet, yea, above all that is sweet. I know that God chose His prophet Joseph Smith and gave him instructions and authority to establish this work, and that the power and influence of Joseph Smith are now being felt as the Angel promised. Those who know him, those who know his teachings, know his life was pure and that his teachings were in very deed God's law.

I say again: This is the same Gospel that was proclaimed by our Lord and Master Jesus Christ, for which He gave His life in testimony, and that the lives of our own Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. Mormonism, so called, is in very deed the Gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them, and I bear witness to you, in all humility, and I do it in the name of the Lord Jesus Christ, Amen.

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ANNUAL DISTRICT CONFERENCES, 1943

JULY 24 & 25.—Hull. Thrift Hall, Pasture Street, Grimsby.

AUGUST 7 & 8.—Newcastle. Westfield Hall, Alexandra Road, Gateshead-on-Tyne.

„ 14 & 15.—London. "Ravenslea," 149, Nightingale Lane, S.W.12.

„ 21 & 22.—Irish. 122, Upper North St., Belfast, N.I.

„ 28 & 29.—Irish 8, Merrion Row, Dublin, Eire.

Saturday Sessions (2) begin at 4.0 p.m.

Sunday Sessions (4):

First begins at 10.0 a.m.

The Final at 5.0 p.m.

FOR DETAILS PLEASE REFER TO BRANCH INVITATION LETTERS

THE SIGNS OF THE TIMES

By Joseph Fielding Smith

Condensed from "Deseret News"

Editor's Note: Recently Elder Joseph Fielding Smith, of the Council of the Twelve, delivered a series of lectures on "The Signs of the Times" under the sponsorship of the Lyon House Social Center in Salt Lake City. So thorough and so timely is this discussion that we desire to present it to "Millennial Star" readers.

Our very narrow limits of space preclude the presentation of the lectures in full detail; but we shall adapt the material as best we can to space available. Following is adaptation of fourth lecture; others will follow in later issues.

More On the Restoration of All Things

IN this lecture I intend to take up some of the phases of the Restoration. First, the necessity for preaching the Gospel before the judgments can be poured out upon the world, and then to consider some of the judgments predicted in Revelations of the Lord.

When the Saviour, shortly before His crucifixion, was asked about His second coming, He said, "and again this Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked." (P. of G.P., p. 44.)

One of the ancient prophets stated, "Surely the Lord God will do nothing until he revealeth His secrets unto His servants the prophets." The Lord has provided for the righteous an escape from the destruction which He has predicted will come upon the wicked. That escape is through the Gospel of Jesus Christ. If the people of the world had listened to the testimony of the Elders of the Church, these calamities today would not be.

The proclamation of the Lord to the world is, "Hearken, O ye people of My Church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily, the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

"And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken from the house-tops, and their secret acts shall be revealed.

"And the voice of warning shall be unto all people, by the mouths of My disciples, whom I have chosen in the last days." (D. & C. 1:1-4.)

World Condemned

In rejecting the testimony of the Elders of Israel condemnation has come upon the world. "Verily . . . they who believe not on your words and are not baptised in water in My Name . . . shall be damned . . ." saith the Lord.

In Doctrine and Covenants Section 88:81, 82, we find this:

"Behold I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour.

Therefore, they are left without excuse, and their sins are upon their own heads."

The responsibility to preach the Gospel is upon every soul who hears and believes it. According to the passage I have quoted the Gospel must be preached to all the world before the end. How is it being preached? Are we relying solely upon our two thousand missionaries? If so, it would take us two or three thousand years to preach the Gospel to the world. But the Lord is using other means to carry his message to the people. I remember what we called the Reed Smoot case. Reed Smoot was not on trial—it was the Church—the claims and the doctrines of the Church were brought before the whole world ,they were telegraphed to all parts of the globe and all proceedings were put on official record.

People say to me, "Have we ever had missionaries in Russia, China, Spain?" Yes, but they did not accomplish much. Nevertheless, in all these countries people have heard of the Mormons. True, the enemies of the Church have published many evil things, but the attention of the whole world has been called to the Church of Jesus Christ of Latter-day Saints.

Press and Radio

Then again, we have the privilege of using the press, we have the telephone, telegraph, and in more recent years the radio. Every week our Tabernacle choir is broadcasting to the world. Don't you think these are preaching the Gospel? I think they are.

We have here in this building tonight people who have come—you or your parents—from all parts of the earth where they have heard the Gospel message.

Power of Missionaries

Here is another thing I feel sure that we and our missionaries have overlooked. We have not realised that our missionaries have power to seal their testimonies against the world, that they may be judged of the Lord at the last day.

"Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

"And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven the unbelieving and the rebellious." (D. & C. 1:17, 18.)

Yes, they have that power, and when they bear witness of the Restoration of the Gospel and the people refuse to hear them their testimony is sealed in the Heavens against the rebellious.

Again from the Doctrine and Covenants:

"And in whatsoever house ye enter, and they receive you, leave your blessing upon that house."

"And in whatsoever house ye enter, and they receive you not, you shall depart speedily from that house, and shake off the dust of your feet as a testimony against them.

"And you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judged of that house, and condemn them." (D. & C. 75: 19, 21.)

Whenever I go into the Mission Field I try to impress upon the missionaries that they are sent for two purposes; to gather the scattered house of Israel, and to leave all others without excuse.

In several revelations, the Lord speaks of sending out missionaries for the last time. This is the dispensation of the Fullness of Time. The Gospel is here for the last time —never more to be taken away. "And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the Prophet Moses that they should be cut off from among the people . . . for behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up

saith the Lord of Hosts that it shall leave them neither root nor branch." (D. & C. 133.)

Testimony of Destruction

Why does destruction come upon the wicked? The Scriptures tell us: "And God looked upon the earth, and behold, that it was corrupt for all flesh had corrupted his way upon the earth.

"And God said unto Noah, the end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Gen. 6:13.)

Just keep that in mind and read the story of the conversation between the Lord and Abraham over the wicked cities of Sodom and Gomorrah. The Lord said to Abraham, "I am going to destroy them for their wickedness," and Abraham pleaded with the Lord, "if we can find 50 righteous there, will you save the city?" But he could not find even five righteous, so Lot and his family were called out of the cities and the Lord rained down fire upon them and destroyed them. The Lord said He would do it and the Scriptures say that He did do it.

Remember also that when Israel came out of captivity in Egypt the Lord commanded Moses and after him Joshua to destroy some of these people—sweep them off the face of the earth. The Scriptures tell us that the Lord did that.

The Lord's Critics

We have some very wise men among us, devout, very merciful, very kind men who cannot believe that God ever commanded any of these things. They maintain that the belief in God is a *progressive idea.* Yes, they believe that the God of the old Scriptures was man-made and, therefore, the God of today is man-made. And as we now have more intelligence so we have a higher concept of deity. We have men in the Church who hold these contemptible views.

These good men of our day cannot comprehend the God of Israel, and so they have got an idea of a progressive God because as we progress and become more intelligent, they claim, naturally our God becomes more intelligent and merciful.

Changing Gods

I have here a book. I will not give you the name of it, because it is not one I would recommend you to read. It is written by a professor of one of the great colleges of America. The author tells how the Gods change in character and how the idea of God developed through the ages, until today. The last chapter of the book deals with the death of the gods. We have become so intelligent, he claims, that we have outgrown the need of a god. I will quote a poem from the book:

"As the forehead of the man grows broader, so do his creeds;
And his gods they are shaped in his image and mirror his deeds,
And he clothes them with thunders and beauty, clothes them with music and fire;
Seeing not, as he bows by their altars, that he worships his own desire."

Do you grasp that? According to these smart philosophies "man has created God in his own image." The author says "the vitality of the gods is most clearly manifest in their ability to change."

In Section 20 of Doctrine and Covenants and elsewhere in the Scriptures, the Lord declares that He is "unchangeable . . . from everlasting to everlasting," but these wise men will not have it so.

Now to continue the quotation: "Successful prophets are the great artists in the transformation of their gods, they come in times of social disorder, when old securities are crumbling and the well-worn ways of thought become useless in the presence of new problems, then

these great sages point out the path to salvation, and the gods, accustomed to bear the burden of their devotees, take on the character necessary for the new task."

I need not read more. This gives you a good idea of the spirit of the times. This man ridicules belief in God. God, he says, is man-made, and we no longer need him in this enlightened age.

I will speak to you plainly. I am going to quote to you something written by a man who belongs to the Church—an educator. "Take the idea of God. Have we not all felt the impossibility of reconciling a number of situations, in which Jahweh figures, with Jesus' conception of God the Father? Consider the reports of the conquest of West Jordan in the early chapters of Joshua. In the tenth chapter seven times repeated in various forms is the 'dire refrain': 'He (Joshua) sacked the place and massacred all within it, leaving not a single soul alive.' One may by a certain kind of rationalising justify wholesale massacre, I suppose, but when the old writer summarises it all (Joshua 10: 40) and makes God responsible for the pitiless business, the reader need not be a sentimental fool if he feels a thrill of horror at the imputation. Neither should he be thought a heretic if he deliberately judges that the Jahweh of the Book of Joshua is not the Father-God of Jesus. . . .

"But some bright student might well interpose, 'Is not God the same in all ages?' We might agree that He is, but the answer does not carry with it the admission that **man's ideas of God** are the same in all ages. . . .

"So with this tremendous problem of the God of the Old Testament, the **development view** of human society supplies us with the help we need."

Does this not savour of the same spirit as that expressed by the previous writer? A man holding these views certainly does not accept the inspiration of the ancient prophets. Do you want such a man teaching your children and destroying their faith in the revelations of the Lord? If the conception of God in the Old Testament was man-made, then we must discard the New Testament, for Our Lord accepted what was written and recommended it, even to those points in dispute.

The Wickedness of the World

When I returned from Europe, I was asked to speak before the Sons of the Pioneers about my experiences. I told them that the present trouble in Europe was the result of its wickedness, and that we in the U.S. were just as wicked, and, therefore, could not escape. That was in January, 1940. One of our wise men took me to task. He wrote to another brother condemning what I said. "It seems to me," he wrote, "that the time has come when all L.D.S. preachers should teach that our Saviour was a Man of peace, and His Father a loving God. . . .

"I shall always teach that prophecy is conditional (as taught by Jeremiah and the Book of Jonah), that we are free agents, and that human beings have the capacity to bring into existence a just and peaceful social order. . . . The Gospel was 'good news' in the days of Jesus, and is 'good news' today. . . . We have thrown off the old theological pessimism of Calvin, regarding fatalism, and predestination of the individual man, yet some hold to these doctrines of devils so far as they can be applied to nations. I detest such teachings. . . . The God I worship does not 'decree' death on farmers and factory hands from Finland, Russia or England regardless of who 'sinned'. . . .

"I write this as an expression of the feeling that rose up in me when I read in the News of the war predicted for America, and the tragedies of the little nations of

Europe explained on the basis of 'sin' and the will of God."

According to this, what the Lord said He would do—and what He did do—to the wicked cities of Sodom and Gomorrah and the Nephite cities of Zarahemla and Moronihah, is a 'doctrine of devils'—and I hold to it, and the Lord holds to it, so we are both teaching the doctrine of devils.

President John Taylor, commenting on the words of Deuteronomy, chapter 13, verses 6 to 10, says:

"Here, then, it is stated that, if brother, son, wife, or anyone, wish to lead thee from God, thou shalt destroy them: and why? Because in forsaking God, they lose sight of their eternal existence, corrupt themselves, and entail misery on their posterity . . . hence the inhabitants of the old world and of the cities of Sodom and Gomorrah were destroyed, because it was better for them to die and thus be deprived of their agency, which they had abused, than to bring ruin upon millions of unborn persons."

A Merciful God

Does this sound terrible? The Lord is merciful, always merciful, and is it not a merciful act to remove the rebellious, those filled with disease and corruption through their sin, so they cannot contaminate the generations yet to come, and rob posterity of the greatest gift of God—eternal life?

When Israel came out of Egypt the cup of iniquity of the Philistines and Canaanites was full, so the Lord told Moses to send out his armies and clean out the land they had been promised so that these people would not corrupt Israel.

What are life and death, anyway? We are here in this world to receive experience and to be tried and proved. To die the mortal death is nothing. We have all got to do that. I want to tell you that the worst death a man can die is the spiritual death. Is it not better to sweep the wicked from the earth than bring spiritual destruction upon millions? Yet these modern Pharisees are going to keep God out of it. I want to tell you that He has a hand in it, and He has hold of the reins. Let me read a few passages from the Latter-day revelations.

"And, verily, I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious:

"Yea, verily, to seal them up unto the day when the **wrath of God** shall be poured out upon the wicked without measure." (D. & C. 1:8-9.)

Those who do not believe in the God of Joshua, cannot believe in the God of the Latter-days, for, ". . . the **anger of the Lord** is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth." (D. &. C. 1:13.)

And again in Doctrine and Covenants, Chapter 29, Verse 8: "For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; **and I will burn them up, saith the Lord of Hosts,** that wickedness shall not be upon the earth."

Who is going to send these things upon the world? "Wherefore, **I, the Lord God,** will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them."

My goodness, that seems to me as awful as dropping bombs. Now, the Lord said that. Not a "tribal God" of ancient Israel, but the Lord Jesus Christ, in the 19th century of the Christian era. In Section 63 of the Doctrine and Covenants the Lord says: "I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth." (D. & C. 63:32.) I want to tell you that

when the Lord withdraws His Spirit from the inhabitants of the earth it is a terrible thing. Then men are left unto themselves, and what happens? The devil steps in, and takes possession of them. That is what he has done today. Peace has been taken from the earth and peace will never return until Christ comes to bring it. . . .

May the Lord bless you, I pray in the name of Jesus Christ. Amen.

★

ONE HUNDRED YEARS AGO

"A TRIP TO NAUVOO ON THE FOURTH OF JULY"

From the "Quincy Whig"

I LEFT Quincy on the Glorious Fourth on board the splendid steamer Annawan, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat, and the hearty welcome received from the citizens of Nauvoo on our arrival there, induced me to return to each and all of them my own, and the thanks of every passenger on board the Annawan—as I am sure all alike feel grateful for the pleasure they experienced. We left Quincy at half-past eight, arrived at Warsaw about twelve, where we were invited by the citizens through General Knox, the marshal of the day, to partake of a barbecue (which I learn was a sumptuous and elegant one), but as most of our company were attracted up the river by the Nauvoo magnet, we declined the invitation. We reached Nauvoo at about 2 o'clock p.m., where we received an invitation from the prophet to attend the delivering of an oration, which was accepted, and two companies of the legion were sent to escort us to the grove (on the hill near the temple) where the oration was to be delivered. When we reached the brow of the hill, we received a salute from a gun there stationed and proceeded on to the grove, where we were welcomed by the prophet and his people. The large concourse of people assembled to celebrate the day which gave birth to American Independence convinced me that that the Mormons have been most grossly slandered; and that they respect, cherish, and love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly and more hospitable people than the Mormons, nor a more enterprising population, as the stirring appearance of their city indicates. Nauvoo is destined to be—under the influence and enterprise of such citizens as it now contains, and her natural advantages—a populous, wealthy and manufacturing city.

The services of the day were opened by a chaste and appropriate prayer, by an elder whose name I do not know, which was followed by rich strains of vocal and instrumental music; then followed the oration, which was an elegant and pathetic one, as much so as ever I heard on a similar occasion. We started home about 6 o'clock, all evidently much pleased with Nauvoo, and gratified by the kind reception of her citizens.

A CITIZEN OF QUINCY.

From the "Millennial Star,"
October, 1843.

AN APPEAL

Owing to the acute shortage of essential [illegible] books, will members having spare copies of such books as "The Way to Perfection", "Joseph Smith an American Prophet", "Discourses of Brigham Young", or any similar works, and desiring to sell them so that they can be put into more useful service, write to the Bookstore Manageress, giving particulars of age and condition.

ARE YOU A GOOD ONE ?

From the " Deseret News "

A CERTAIN " Mormon " boy recently became a candidate for a commission in the Army. Part of the examination had to do with his character and morals. The officer in charge asked if it were true, as reported, that he was a " Mormon," and was answered in the affirmative. Then said the officer, " What I want to know is, are you a GOOD one?"

That army examiner touched a vital spot. He knew that " Mormonism," if lived, develops both character and leadership, the qualities needed by officers in the army. He knew too that if a man were true to his religious standards he would most likely be true to the ideals of his country, but that if he did not live up to one set of principles there was no assurance that he would uphold another.

As individuals and as a group, the Latter-day Saints are being weighed in the balance of fidelity by world-wise men. Our devotion to the principles of the Church becomes the measuring rod by which business and military executives gauge our usefulness to them. They seek to know whether we have enough faith in our own teachings to live up to them.

No matter what a man's professions may be, the world expects him to live up to them, and loses respect for him if he fails. That holds in the field of religion as well as in business, in spite of the fact that some erroneously suppose they must compromise with evil to gain a point.

Why do not men learn that they can never gain anything by substituting wrong for right? Why are we ourselves unable to understand that so-called little infractions lay the foundation for greater ones, either in our own lives or in those of our children who take license from our " liberties "?

Most of us would resent any suggestion that we are not living our religion, and yet how many of us temporise in these " little things "? What makes the difference between what that army officer called a GOOD Mormon, and one not so good? Only one thing: Obedience. He was interested in those who comply with their standards; in his eyes, those who do not comply are not good Mormons, and his judgment was good.

We know what our standards are. As individuals, each one of us should ask: " Do I measure up?" He should determine whether he disregards any given principle entirely, whether he salves his conscience by a partial compliance, or whether he obeys with all his heart.

Let each Church member make a list of our standards in quiz form, and answer yes or no to every one; let him remember that in the final analysis, there is no such thing as partial compliance. He either lives the principle or he does not; he pays a tithing (one full tenth) or he does not; he keeps the Sabbath holy or he does not; he either swears or he doesn't; he either drinks tea and coffee or he does not; he either uses tobacco or not.

The Lord in his judgment considers us as being either hot or cold; the lukewarm prevail not.

Are you a GOOD Mormon?

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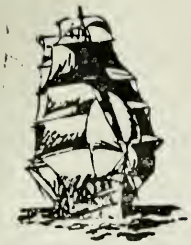
British Saints send birthday greetings this month to Elder Joseph Fielding Smith, of the Council of the Twelve (author of the series " Signs of the Times "). He was born in Salt Lake City on July 19, 1876.



Sam Brannan

Continuing Our Serialised Story

By Paul Bailey

From the "Improvement Era"

SAMUEL BRANNAN was perturbed and thoroughly disheartened by his interview with President Brigham Young in Salt Lake Valley. The long journey had been one of extreme danger and at a price of genuine sacrifice. Except for that certain vague hope still beating in his breast, his effort had proved barren of results.

Contrary to belief, however, Brannan did not return to his beloved California in throes of apostasy. True, he questioned Brigham Young's judgment in choice of location; he vociferously despised the Salt Lake Valley; he stoutly maintained California was the Goshen of modern-day Israel; but his acerbity had not yet reached the stage of an open renouncement of the faith. As he and his companions headed west once more, he nursed the conviction that time itself would prove his stand was right.

But the return journey was not made without incident. Long before the little party of horsemen reached the eastern base of the Sierras, hot words had flowed between Samuel Brannan and Captain James Brown. By early September, after a bitter quarrel, they had parted company—Samuel Brannan and Charles Smith fleeing their brethren and riding on ahead into the mountains.

Jealousy and injured feelings appear the basis of this strife. Samuel had been promised the task of piloting the "sick division" of the Battalion into California. For reasons of his own, President Young suddenly had changed plans, disbanded the command, and instead sent Brown on alone. Samuel had always considered himself spiritual leader of the Latter-day Saints in greater California—but now, in James Brown's possession were epistles of counsel and comfort to all Mormon soldiers at that place. His egocentric nature was not the kind to bear even imagined slights with complacency. And while Brown in no sense was responsible, he unfortunately was the handiest target for Samuel's wrath. The journey—with the men constantly chafed by one another's presence—probably bred other causes for discord. And, taken all together, Brannan considered them sufficient reason for abandoning the company—to let his friends reach Sutter's Fort however well they might.

On Steptember 6, 1847, Samuel Brannan and Charles Smith were many miles ahead of Brown's group. That day, at a point in the Tahoe Valley, they had the astonishingly good fortune to intercept the main body of the Mormon Battalion—recently discharged from service, and now headed east to meet Brigham Young and the pioneers. It was a day of rejoicing. News-hungry ex-soldiers pumped Samuel to wordless exhaustion in their anxiety to learn all possible regarding the loved ones they had left at Council Buffs over a year before. In turn, their own strange story was eagerly poured forth for his ears. They were desperately eager to acquaint themselves with the place President Young had chosen as abode for the Saints. And Brannan's answer is thus

tersely recorded by Daniel Tyler:

We learned from him (Brannan) that the Pioneers had reached Salt Lake valley in safety, but his description of the valley and its facilities was anything but encouraging. Among other things, Brother Brannan said the Saints could not possibly subsist in the Great Salt Lake valley, as, according to the testimony of mountaineers, it froze there every month in the year, and the ground was too dry to sprout seeds without irrigation, and if irrigated with the cold mountain stream, the seeds would be chilled and prevented from growing, or, if they did grow, they would be sickly and fail to mature. He considered it no place for an agricultural people, and expressed his confidence that the Saints would emigrate to California the next spring. On being asked if he had given his views to President Brigham Young, he answered that he had. On further inquiry as to how his views were received, he said, in substance, that the President laughed and made some rather insignificant remark; "but," said Brannan, "when he has fairly tried it, he will find that I was right and he was wrong, and will come to California."

He thought all except those whose families were known to be at Salt Lake had better turn back (to California) and labour until spring, when in all probability the Church would come to them; or, if not, they could take means to their families. We camped over night with Brannan, and after he had left us the following morning, Captain James Brown, of the Pueblo detachment, which arrived in Salt Lake on the 27th of July, came up with a small party. He brought a goodly number of letters from the families of the soldiers, also an epistle from the Twelve Apostles, advising those who had not means of subsistence to remain in California and labour, and bring their earnings with them in the spring.

Few mortals have loved California more fervently than did Samuel Brannan. In his delusion that the Saints eventually would go to the Pacific Coast, he laboured stubbornly and long. Lacking the eyes and spiritual guidance of a prophet, he failed to see that his day of hopes must wait. Had he cared to observe, there was ample proof of President Young's contention in the spiritual apathy of the "Brooklyn" colony—and it was but faint shadow of what destiny was already preparing—a destiny soon to be thrust upon that green-valed corner of the earth that would change it beyond the perception of man. But Samuel Brannan sensed no error of judgment as he turned from the Battalion brethren to hurry on to Sutter's Fort.

His stop at Sutter's was brief, but while there he and Charles Smith projected a mercantile partnership destined later to become the foundation of an immense fortune. The beginning was humble enough. Agreeable to Captain Sutter, the two men leased a one-room adobe east of the fort. Possibly to avoid the store's being confused with the San Francisco's Brannan and Company, the venture at Sutter's carried the name of the junior partner as "C. C. Smith and Company." But the Yankee settlers of the upper Sacramento were not fooled by the title. To them—and no doubt because of its cluttered miscellany—it was known as "Brannan's Shirt Tail Store."

Leaving Charles behind to manage affairs, Samuel hurried on to San Francisco. He was desperately anxious again to take up the tangled skeins he'd so abruptly dropped nearly seven months before. On September 18, 1847, he once more stepped over his own threshold. The next day he wrote to Jesse C. Little:

I reached my home yesterday in good health. . . . I found everything on my return far better than my most sanguine expectation. . . . The Mormon Battalion boys have gained great credit in California, so much so that Gov. George Mason has authorised Capt. Hunt to raise five hundred more. . . . The Mormons are A No. 1 in this country . . . our friends are increasing very fast. The predictions of Dr. Richards and President Young have been truly verified in relation to my affairs on my return. . . . By the "Star" being sustained, "civil and religious rights" are maintained in California, which is of great moment to us, particularly as this point will be one of the greatest cities of the present age. When I landed here with my little company, there were but three families in the place,

and now the improvements are beyond all conceptions. Houses in all directions, business brisk and money plenty. Here will be the great emporium of the Pacific and eventually of the world.

Samuel eagerly plunged into the affairs of the growing city. Handsome in face and figure, meticulous in dress, a young and merry host—he made his home a popular gathering place for every notable on the Pacific Coast. Under his roof were entertained governors, military authorities, and the haughty Spanish land barons. And occasionally under his roof met the less-acclaimed Mormon brethren.

Naturally endowed with business sagacity, Samuel Brannan took free advantage of the opportunities for profit everywhere present in the growing town. Before winter ended he was sole owner of hundreds of San Francisco's business and residential lots. That the remaining loyal Saints were distressed by his gentile popularity and money hunger is not hard to understand. Aboard the old "Brooklyn" they had bound themselves, with their leading elder, to hold all things in common. Brannan now showed little inclination to share his new affluence.

The pioneers at New Hope lost no time in abandoning that project. They acquired farms of their own, or moved to the city. New Hope's improvements, including the farm reserved to the Twelve, were later appropriated by Samuel himself. And fresh sounds of discord floated over the mountains to Brigham Young.

In outward principle at least, Samuel Brannan appeared loyal to the faith. Unfortunately he'd taken upon himself the impossible task of appeasing both God and mammon. Every dollar which Samuel Brannan now harvested reseeded itself in seditious distrust for a later and more bitter reaping. Within a month after his return, Samuel was forced to dissolve Brannan and Company—for his own interests, and to silence the clamour of his fellows. A division of its assets among the loyal Saints was agreed upon, with public sale of its various properties.

(To be continued)

WHITSUN DISTRICT M.I.A. CONVENTIONS
JUNE 12, 13 and 14, 1943

We have received glowing reports of the M.I.A. Conventions held in various districts of the Mission during Whitsun week-end.

Members of the Mission M.I.A. Board who travelled many miles to be present as representatives, came back highly impressed and encouraged by the efforts put forward—efforts almost as ambitious in some cases as in pre-war conventions—and also by the splendid spirit which attended all sessions.

Exhibitions of craft work, competitions in singing, dancing, public speaking, dramatic art, essay writing, etc., in Saturday's programme provided ample opportunity for the participation of people of all ages.

By general acclaim, Sunday's testimony service proved most inspiring. Scarcely a person failed to express gratitude to the Lord for past blessings. Just as Saturday's programme catered for the physical recreation of the members, so Sunday's meetings provided that spiritual recreation so essential to a balanced personality.

In several districts inclement weather marred Monday's programme, which included outdoor activities in the early part of the day. However, further competitions in singing and debating, etc., were held in the late afternoon, the day's proceedings climaxing in a social in the evening.

Without exception, these conventions were a witness of the hard work and effort on the part of local leaders and of the zeal and enthusiasm which still burns in the hearts of Church members, young and old, despite the difficulties and limitations of war-time conditions. A. L. G.

WHAT IS FAITH ?

By Sister A. Cameron Wilton,
of the Scottish District.

(An article largely attributable to a deep study of Brigham H. Roberts' "New Witnesses for God," Vol. 1, and based on information, passages and references from this profound Church Work)

FAITH is inherent in all men who will use their God-given intelligence. It is not blind at its base, but founded on works. True, men may walk alone, or seemingly alone; their faith may be such that they believe without immediate proof. But evidence shouts and echoes from the past, and the spirit properly in tune with God cannot help but hear. And all who walk by faith, leave deeds as signposts for those who follow, also in faith. And so the endless stream of footprints is made to flow into posterity.

Signposts? Yes—they are all along the way, both human and divine, moulded together in a grand design. Who, then, need be blind?

The Gospel has left its directing beams since the beginning of time. The truth of Christianity is proclaimed even through the darkness of the apostasy—written indelibly in the deeds of men despite the power of evil. Wicked men, by their very ignorance, have made faith a brighter torch than ever by comparison—even as the moon is bright in the darkness of night, and pale by the light of day. Faith is a light that cannot be put out. It may be hidden, but never permanently destroyed.

No wonder then, as Brigham H. Roberts points out, that "the testimony of old witnesses for truth has outlived the assaults of atheists and agnostics alike for nineteen centuries; has outlived the ridicule of Voltaire, the solemn sneers of Gibbon, the satire of Bolingbroke, the ribaldry of Paine, just as it will outlive the German mythical school, and the rationalistic school of critics."

The men named were important in their day, and all powerful enemies of the Gospel in its simplicity and truth. Their word and their pen alike carried weight.

Yet here is what happened to Voltaire, perhaps the most powerful of all literary dissenters. He boasted (quoting Roberts again) "'In twenty years Christianity will be no more. My single hand shall destroy the edifice it took twelve apostles to rear.' Some years after the death of this foolish boaster, his very printing press was engaged in printing and turning out New Testatments, and thus spreading abroad the Gospel."

Such is God's power over evil.

Gibbons' sneers and sarcasm failed just as miserably, for despite the honours he won for his world-famous writings, his taunts upon Christ recoiled upon himself. His very estate came into the hands of one who devoted much time and money to that very truth Gibbons had laboured to shake.

Need faith be so difficult a thing to possess in the face of such evidence? False prophecies and wranglings speak their own testimony—not in their own words, which are traitorous to Christ—but in their ultimate futility.

How can agnostics continue to cry, "I don't know!" and after debating, admit that their sympathies are on the side of unbelief?

How can atheists proclaim so definitely that "There is no God!" It is the unjustified cry of one who cannot see wood for trees!

Let us look back to the first struggles of Christianity in its original essence, and see the shining faith it testifies, and the reason it has lived.

For three centuries after Christ, Christianity had a hard struggle for existence. Jews persecuted it, then Pagans, then secular power nearly overcame it. Then Constantine, the friend of the Christians and of Christianity, came to the throne of Rome. He gave the ministry magnificence and power, and since, what was first granted to the Church as a privilege was ultimately demanded as a right. It was first received by grace, and then taken by force.

Christianity split up into many sects and was far from united. Through the ages it has been forced by the sword.

Nero persecuted the Christians abominably, following the persecutions by the Jews, recorded in the New Testament. The great Roman writer, Tacitus, tells us in detail of the martyrdom of the Christians. He, however, a jealous opponent of Christianity, believed the tortures to be deserved although abhorring. He states that many were murdered in Nero's own garden as entertainment. . . . Some were nailed on crosses, some sown in the skins of wild beasts and exposed to the fury of dogs, and some smeared with combustible material and used as torches to illuminate the darkness.

Christians suffered the most terrible persecutions during the short reign of Galerius (303 A.D.), and multitudes apostasized. Holy scriptures had to be surrendered, and leaders were thrust into the vilest dungeons in which there was no room for criminals. Christians did not fear death so much as the terrible tortures, e.g., the rack, crucifixion downwards, starvation, fire, drowning, scourgings. Some offered their own heads.

The power of evil ravages the world today. Yet the Gospel is more alive now than ever it was. Our own prophet and martyr of this day and age added his life devotedly to the cause which could not die—whose faith could not be put out.

War, hatred and destruction are rife. But there is possibly a greater evil: the thought that only one-third of the world is Christian, and that much of this is indifferent church membership rather than sincere devotion. The more need, then, for Latter-day Saints to hold firm to their God-given faith.

Let us be the sentinels of Truth, remembering always that the soldier who risks his life, backed by his comrades, is courageous indeed, yet also brave is the sentinel who stands alone. Joseph Smith stood against the world, a sentinel amongst men. He walked by faith, and because of his faith, God walked with him.

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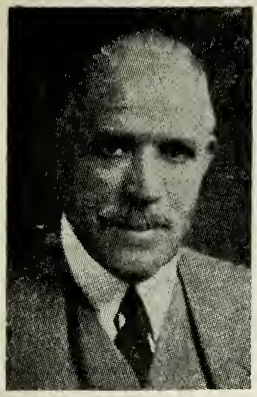
TO "MILLENNIAL STAR" READERS

OWING to paper shortage we have been compelled this month to reduce the number of pages in the "Millennial Star". Though at present this seems to be a definite affront to our ambitions for the future, we feel that as soon as conditions improve we will be able to fulfil the hopes we have previously expressed.

Arrangements are being made with the printers to increase the content of the "Star" by using a smaller type.

THE EDITORS.



CERTITUDES IN THE FIELD OF RELIGIOUS FAITH

The fourth of a series of Radio Addresses entitled "Is Faith Reasonable?"

By Dr. JOSEPH F. MERRILL,

Commissioner of Education for the Church of Jesus Christ of Latter-day Saints.

Radio Friends: Are there any certainties in the field of religion? We have discussed the necessity of faith in the life of every normal man, and have shown that the so-called material world we assume to know so well may more properly be considered spiritual, for its constituents, electrons and protons, are not material in the sense of this term as ordinarily used. Further there are certitudes in the spiritual and material realm of which we may learn. Let us briefly consider this phase of our general theme—the rationality of religious faith.

Science Does Not Exhaust the Universe

We speak of certainties in science. Are there no corresponding certitudes in religion? Is religion a field of belief only? This question is answered so well by Professor Dinsmore of the Yale University in his book entitled "Religious Certitudes in an Age of Science," that I offer no apology for quoting and paraphrasing freely from the last chapter in this book. Professor Dinsmore says: "In the days of her bigotry the Church asserted infallible knowledge in many departments of interest, discrediting science as the craft of the devil. But many scientists today are as bigoted as was ever a mediaeval monk. To many of them 'science is all mud and religion is all mist.' What *they* do not know is not knowledge. So prevalent is the tendency to affirm that life's moral ideals, its poetry, its soul-hunger can be explained by a materialistic philosophy that Sir Oliver Lodge, a few years ago, in a presidential address delivered before the British Association, said: 'It is my function to remind you and myself that our studies do not exhaust the universe, and if we dogmatise in the opposite direction and say that we can reduce everything to physics and chemistry we gibbet ourselves as ludicrously narrow pedants, and are falling short of the richness of our human birthright. Scientists have still to learn that the methods they employ are not the only road to genuine knowledge.' 'Humbug is humbug,' wrote William James, 'even though it bear a scientific name.' Yet many men, both in science and out of it, are inclined to relegate the word 'knowledge' to the sphere of science alone.

Two Kinds of Knowledge

"We claim that the difference between the results of scientific experimentation and religious experience is not the difference between knowledge and faith, but between two different kinds of knowledge, each resting on faith, each established on experimentation after its own kind. Science uses the perceptive and the distinctively intellectual faculties in her operations; religion assumes

(Continued on page 405)

The Latter-Day Saints' "Millennial Star"

JULY, 1943

"Let the British Mission go forth that the prophecies of its growth and increase may be fulfilled."

EDITORIAL

THE USE OF CONSECRATED OIL

The question has frequently been asked, should Consecrated Oil be used as medicine internally and for applying to the affected parts of the body externally? It is a matter of knowledge that even household pets have been treated with it.

The answer is a definite No. But some explanation and counsel is needed.

In the Church of Jesus Christ in the former days the saints were taught by the Apostles to call the elders of the Church, in case of illness, to pray over the sick, and to annoint with oil in the name of the Lord. (James 5:14-15.) The saints in these the latter days, under divine revelation, practice the same method of appealing to the Lord for help in the healing of the sick.

Like baptism, the Administration to the Sick is a sacred ordinance, which can only be performed by the authorised Priesthood of the Church. The integral part of the ordinance is consecrated oil.

Olive oil of pure grade is consecrated before it is used to annoint the sick, and those holding the Melchizedek Priesthood **set it apart for its holy purposes.** The consecration of oil is also an ordinance, and should be performed with due solemnity under the inspiration of the Holy Spirit, and such words should be used as are consistent with what is being asked for. And so the elders of the Church in the authority and power of the Melchizedek Priesthood consecrate, dedicate and set apart a special vessel of oil for the annointing and blessing of the sick in the household of faith.

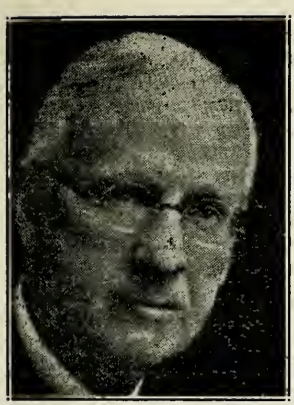
This oil, so consecrated, cannot be used for anything but in administering to the sick. Dedicated means offered to the Lord, and therefore cannot be used for any other purpose; set apart means put aside, separated from any other oil in the house. "To be used in the household of faith" does not mean that it can be used in the house, but in the bond of faith.

Apostle John A. Widtsoe counsels the members of the Church in the use of Consecrated Oil in this wise:

"Some have failed to understand the special, sacred use of consecrated oil, and have used it at any or all times for every purpose. This should not be done. Consecrated oil should be used only in connection with the ceremony of administering to those who are sick and have faith enough to call upon the Elders to administer to them.

"Latter-day Saints should understand this and be governed accordingly. Olive oil is frequently a useful remedy in physical disorders, as well as a palatable food, but need not be blessed for such purposes, except as we ask the Lord to bless everything we may use in life."

A. K. A.



Rudger Clawson

DEATH OF RUDGER CLAWSON

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

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FROM the reports of British Press we learned on Tuesday, June 22, of the death of President Rudger Clawson, who will be remembered by some members as President of the European Mission, 1910-1913. The life of Elder Clawson in the words of Bryant S. Hinckley is presented here for the benefit of the readers of the "Millennial Star.":

"President Clawson was a benevolent, mild-mannered man, but no man in this generation has met more dangerous or more difficult situations with finer fortitude. To face with folded arms a murderous mob with their guns levelled, awaiting the signal to fire, to say to them 'When you're ready, shoot,' requires real courage. Quietly to endure the indignities and suffer inconceivable outrages such as he has done for conscience's sake, demands strength and fortitude of no common kind.

"He was born March 12, 1857. He grew to manhood in Salt Lake City, and the first twenty years of his life were placid and happy, unmarked by any extraordinary circumstances. His father was a prominent, successful man, who gave his children the advantages of education such as were offered in those days.

"He spent two years in New York as secretary to John W. Young. In his twenty-second year he was called on a mission to the Southern States, and the next ten years of his life record some of the most tragic and remarkable experiences. From all of these bitter experiences he emerged a kind and tolerant, courageous man.

"He was a thoroughly trained accountant with a clear and happy understanding of the essentials of record making. His private history, which he kept with little effort, is indeed interesting. He has just enough detail and personality, with frequent glints of humour, to make it really human.

"On October 19, 1898, he was ordained to the Apostleship. He was sustained as Second Counsellor in the First Presidency of the Church at the General Conference held in April of 1901. From 1910 to 1913, he presided over the European Mission, and upon his return was able to make the most complete report ever filed in the office of the Church Historian. All his public utterances were marked with toleration. He was never harsh in discipline, still he was firm and immovable in his conviction, with a loyalty to his Church and to his brethren that was constant and admirable; a faith that was quiet, profound, unwavering.

"As a missionary companion to Joseph Standing, who was shot down in cold blood by a mob on Sunday morning, July 21, 1879, in the State of Georgia, Brother Clawson expected every moment to suffer the same dreadful fate. This is one of the most cruel and terrible tragedies in the missionary experiences of the Church. All

who read his story must know that Rudger Clawson, at the supreme and crucial hour, displayed the spirit and courage of a martyr.

"Under the most extraordinary circumstance, Rudger Clawson became intimately acquainted with Lorenzo Snow; their friendship ripened into confidence and affection. One never can review some chapters in his life without being led to exclaim that truth is indeed stranger than fiction.

"A proverbial patience, a flawless faith, a fidelity to the truth, coupled with a devotion to the Church and all that it stands for, have made possible achievements which shall remain eternally to the credit of Rudger Clawson, President of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints."

During the District Conferences, now taking place, the passing of President Rudger Clawson is being observed by all members standing in silence with bowed heads for one minute.

The Saints of the British Mission tender to the children of President Clawson their sincere expressions of condolence and sympathy as a sign of respect for exceptional service in the cause of the Restored Gospel.

A. K. A.

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Cablegram to President Heber Grant,
Salt Lake City, Utah:

"British Saints share with you and whole Church death of President Rudger Clawson, and express sincere condolences to his family." —ANDRE K. ANASTASIOU.

"THIS IS THE PLACE . . ."

A pen picture of Salt Lake as it appeared to the Pioneers on their entrance into the valley on July 24, 1847:

"From mountains snow-capped, seamed and craggy, lifting their kingly heads to be crowned by the golden sun, flow limpid, laughing streams, cold and crystal clear, leaping, dashing, foaming, flashing, from rock to glen, from peak to plain. But the fresh canyon streams are far and few, and the arid waste they water, glistening with beds of salt and soda and pools of deadly alkali, scarcely allows them to reach the river, but midway well nigh swallows them in thirsty sands. Above the line of grey and gold, of sage and sun-flower, the sloping hillsides and precipitous steeps are clothed with purple and dark-green patches. These, the oak-bush the squaw-berry, and other scant growths, with here and there a few acres of withered bunch-grass, and the lazily waving willows and wild-rose bushes fringing the distant streams, are the only green things visible.

"Silence and desolation reign. A silence unbroken save by the cricket's ceaseless chirp, the roar of the mountain torrent, or the whir and twitter of the passing bird. A desolation of centuries, where earth seems heaven-forsaken, where hermit Nature, watching, waiting, weeps, and worships God amid eternal solitudes.

"A voice breaks the stillness. It is the voice of Brigham Young. Pale and wasted from his recent illness, and still reclining wearily in the light vehicle which has borne him through the mountains, the pioneer chieftain sweeps with a prescient glance the gorgeous panorama spread out before him, the contrasted splendours of mountain, valley, lake and stream, glorious and glittering in the summer sunlight. Far over and beyond all these extends that inspired gaze. It sees not merely the present, but the future; not only that which is, but that which is to be, when from the barren sands shall rise a city, as rose proud Venice from the sea, fair as Adriatic's island Queen.

"'This is the place, the very place,' such were his simple words."

ORSON F. WHITNEY, "History of Utah".

 (Continued from page 401)

that the heart has reasons as well as the intellect. Religion employs a larger portion of human nature in the discovery of truth than does science, and she believes that she touches a wider environment.

"The conviction we are seeking to establish is that religious experience creates a joyous certitude in the breasts of the faithful, the certitude of the individual is repeated in a countless multitude and issues in characters which have all the credentials of truth. These experiences constitute proper evidence, so that the saints as well as the scientists are able to say: 'We know.'

Scientific Knowledge Limited

"Let us ask to what degree science has knowledge. She begins with an act of faith, faith in the general trustworthiness of the sense perceptions, faith in those mental powers which go beyond sense observation into the region where things are intellectually discerned, faith in an external world that is dependable and capable of interpretation. By observation, experiment and deductions, she builds up a body of fact which she rightly calls knowledge. But it is the limited knowledge of phenomena and of modes of behaviour, not of meanings, nor of ultimate realities. She uses only those aspects of reality which she needs in her work. Science does not necessarily describe the laws of nature as they really are. She takes only those serviceable features of phenomena which she can employ for her purposes. But her results are substantial enough to sustain our houses, our factories and our civilisation.

"But the poet, the musician, the prophet, have other fields of interest; they live in a world as real as the scientist, a world with actualities which they are confident yield valid knowledge. They deal not so much with facts as with values and forces which are spiritually discerned, which are established in confidence, not by experiment, but by experience. We are all aware of this world which is above sense phenomena. We are as certain of the value of poetry as we are of Ford cars. The sighs of love have shaken men as perceptibly as the winds of heaven. A transforming power issues from the holiness of Jesus which is as indisputable as a volt of electricity. We are as sure of this realm of spiritual values and forces as of the earth beneath our feet. The power of character is as much a part of the nature of things as dynamite, and can be equally verified. Buddha, Confucius, Christ, founded world civilisation, and the spiritual and moral energies they released are as truly a part of the world order as the Mississipi or the Amazon.

"Spontaneously and habitually we use the word knowledge in connection with these aesthetic and ethical experiences.

Solving Religious Problems

"Men need God, they trust Him, they seek to learn His Will and obey Him. The steps one takes in solving his religious problems are much the same as those he takes in solving his scientific problems. In science we trust our sense of perceptions and the conclusions of our intellect. In religion we trust our spiritual intuitions and the validity of the claims of our moral and emotional natures. Religious faith is our reason acting bravely in the presence of life's gravest problems. It is a valour of soul which makes us commit the highest in ourselves to what we believe is the Highest in the universe.

"Now will this faith upon which our religion is founded stand the test of experience? Can its truth be proved by its effects upon life?

"If one man tries it out and finds it will work, he will have an inner certitude of its truth. He will say, 'I believe.' If he finds that his experience has been repeated in ten thousand times ten thousand lives which have followed the same procedure, then he will exclaim, 'We know!' Know, not all about God, but know God to the extent that He comes into human experience. For surely virtues of highest worth are not nurtured on what is entirely illusion.

"But religious faith sweeps further and higher than such experiences. It postulates a divine benignity which cares for the individual. Men in vast numbers have actually ventured everything on the hypothesis that in living a life of love they were reproducing in a measure the divine nature, and they have not been put to confusion. If their faith were vain, then when they took the leap they would have fallen into vacuity, but their concurrent testimony has been that they found a Rock beneath their feet. If this faith in a divine providence were a delusion, then the men who came under its baleful influence would have deformed and brittle characters. On the contrary theirs are the most firm-fibred and lustrous characters the world has produced. Those who have sent the roots of their being down most deeply into the faith of divine love have been the most revered men in history.

Faith Has Stood

The Test

"Religious faith would have vanished from the world long ago, if it had put one out of joint with the Nature of Things. If no help had ever come from the Unseen, the impulse to pray would long ago have died out. Christians sing in twentieth century America, psalms which were written in Asia three thousand years ago. Catholics and Protestants use the same prayers and the same hymns. Their creeds differ, but they touch the same Reality and experience the same peace and spiritual liberty.

"Science does not have knowledge and religion simply faith. The lover, the artist, the musician, know, so does the saint. Religion uses the word 'knowledge' freely, because no lesser term expresses her experiences. Both science and religion begin with an act of faith. Both reach results. Those of science are sufficiently verified for man to base his actions and his civilisation upon them. Those of religion are so tested that one can build his whole life upon them with ever increasing satisfaction both to his mind and his soul.

"But scientific knowledge is independent of the personal equation. A murderer can perform a chemical experiment as well as a saint. Religion, on the other hand, is more personal. Its knowledge is conditional upon character. Only the pure in heart can see God; only the unselfish and obedient can realise his love. Every blessing is predicated upon obedience to law, every effect has its cause. The principle of causation is universal.

"Religious knowledge is superior to scientific knowledge. Science deals with the world out there beyond us and around us. But when we deal with what takes place in our own inner nature, we send the shaft deeper into Reality. There, if anywhere, we surprise Reality unveiled. 'By being religious,' says Professor James, 'we establish ourselves in the possession of Ultimate reality at the point at which reality has been given us to guard.'

"Knowledge is religion's normal word. Without it her scriptures are tame, her teachings ineffectual, and her promises pallid. 'If any man willeth to do His will, he shall know of the teachings'; 'ye shall know the truth and the truth shall make you free'. 'This is life eternal to know Thee, the only living and true God, and Jesus Christ whom

Thou has sent'. 'Every one therefore which heareth these words of mine and doeth them, shall be likened unto a wise man, which built his house upon the rock.' Religion is indeed conceived in faith, but

> 'The Steps of faith
> Fall on a seeming void, and find
> the Rock beneath.'"

And so there are thousands upon thousands who can truthfully sing the hymn on page 158 of the L.D.S. Hymn Book:

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead!
He lives, my ever living head!

He lives to bless me with his love;
He lives to plead for me above;
He lives my hungry soul to feed;
He lives to bless in time of need.

He lives to grant me rich supply;
He lives to guide me with his eye;
He lives to comfort me when faint;
He lives to hear my soul's complaint;

He lives to silence all my fears;
He lives to wipe away my tears;
He lives to calm my troubled heart;
He lives all blessings to impart.

He lives, my kind, wise, heavenly friend;
He lives and loves me to the end;
He lives, and while he lives I'll sing;
He lives, my Prophet, Priest and King;

He lives and grants me daily breath;
He lives, and I shall conquer death;
He lives my mansion to prepare;
He lives to bring me safely there.

He lives, all glory to his name!
He lives, my Jesus, still the same;
O, the sweet joy this sentence gives,
"I know that my Redeemer lives."

In our next lecture we shall discuss another phase of our general theme.

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IT HAPPENED IN JULY

July 1, 1850.—The "Millennial Star" was changed from a semi-monthly to a weekly publication.

July 3, 1835.—Michael H. Chandler arrived in Kirtland, Ohio, to exhibit four Egyptian mummies and some rolls of papyrus, covered with hieroglyphics. These were later translated by the Prophet Joseph Smith, and were found to be the writings of Abraham, as found in the "Pearl of Great Price".

July 8, 1838.—A revelation on the Law of Tithing was given to the Prophet Joseph Smith at Far West, Missouri.

July 10, 1875.—Death at the age of 92 of Martin Harris, one of the Three Witnesses of the Book of Mormon, at Clarkston, Utah.

July 17, 1814.—Birth in Penwortham, Lancs., of William Clayton, author of "Come, Come, Ye Saints", and private secretary to Joseph Smith.

July 19, 1876.—Birth in Salt Lake City of Elder Joseph Fielding Smith of the Council of the Twelve, present Church Historian.

July 20, 1846.—The Mormon Battalion began what was to prove the longest infantry march in military history.

July 24, 1847.—The Mormon Pioneers, headed by Brigham Young, entered the Salt Lake Valley.

July 27, 1840.—John Taylor left Liverpool to open the door of the Gospel to Ireland.

July 27, 1879.—First Y.M.M.I.A. organised in Britain at Liverpool, with James H. Wallis as President.

July 30, 1837.—Elder Isaac Russell delivered the first street meeting address in Britain at Preston Market Place, Lancs., before a crowd of 5,000.

THE CHURCH MOVES ON

The 113th Annual Conference of the Church Held in the Salt Lake Tabernacle, April 4, 5 and 6

PRESIDENT Heber J. Grant attended all sessions of the Conference but one, and in his Sunday morning address, read by President McKay, announced that the Church had purchased a temple site in the foothills of East Oakland overlooking San Francisco Bay.

Elder Joseph Fielding Smith addressed Columbia's Church of the Air in a half-hour coast-to-coast broadcast. His subject was "Blessed is the Nation Whose God is the Lord."

The golden jubilee commemoration of the dedication of the Salt Lake Temple was marked by a forty-five-minute radio programme over KSL on Tuesday evening, April 6. The events of the temple construction were dramatized and the Tabernacle Choir sang the hymns heard at the dedication.

Regional conferences were held throughout the Church on April 11 and 18, with General Authorities in attendance in each region.

Welfare Facilities Will Aid Home Canning.

THE modern facilities of canneries maintained in the Church Welfare programme are going to be made available under competent supervision to groups of Church members banding together to do their home canning. Foods thus preserved may be used and conserved in addition to the point-rationing allotment.

Among Church canneries are those located in Utah at St. George, Hurricane, Cedar City, Richfield, Salt Lake City, Ogden, Brigham, Logan, Heber, Roosevelt, and American Fork; in Idaho at Pocatello, Boise, Idaho Falls, and Rexburg; in Arizona at Mesa and Snowflake; in Canada at Taber; in California at San Diego, Long Beach, South Los Angeles, Pasadena, Gridley, and Yuba City.

At the Salt Lake regional storehouse a supplementary unit is being built especially to accommodate these group canning enterprises.

New R.S. Board Member

THE appointment of Mrs. Agnes McMillan Bolto as a member of the Relief Society Board was announced by Mrs. Amy Brown Lyman, General President, on May 1, 1943.

Mrs. Bolto comes to the General Board with a wealth of Relief Society experience. She is a native of Salt Lake City, having been born in the 22nd Ward, where her father, William McMillan, was Bishop for 23 years.

Sunday School General Superintendency Reorganised

DR. MILTON BENNION was sustained as General Superintendent of the Deseret Sunday School Union recently, succeeding the late George D. Pyper, to whom he was formerly first assistant for eight years.

Sustained as First Assistant General Superintendent is Dr. George R. Hill, who had served with Elder Pyper as second assistant.

Sustained as Second Assistant General Superintendent is A. Hamer Reiser, Manager of the Deseret Bookstore, who was for twenty-one years General Secretary of the Sunday School Union.

Wallace F. Bennett was retained as General Treasurer, and Wendell J. Ashton as General Secretary.

Dr. Bennion becomes Editor of the "Instructor", the monthly organ of the Sunday School.

The reorganisation took place under the direction of President David O. McKay and Dr. John A. Widtsoe, of the Council of the Twelve.

M.I.A. Participates in War Service Project

FROM May 11 to July 24 the Mutual Improvement Association of the Church inaugurated a special War Service project to secure the privilege of helping to purchase 63ft. Aircraft Rescue Boats that are now being used in the Pacific area and around the British Isles.

Church Farm Work Starts

IN a true spirit of co-operation farmers of the Montpelier Stake situated on the old Oregon trail recently turned out en masse and in two long days prepared a new Church Welfare farm of 320 acres for planting. A total of 19 tractors, belonging to the members of the Church, were used in the two days. The farm was purchased outright with money contributed by the Priesthood quorums of the Stake. The yield will more than supply enough wheat to meet the general Church Welfare assessment to the Stake and leave considerable wheat and the other produce for the Stake storehouse located in Montpelier.

New England Mission Dedicates Home, Chapel

THE mission home of the New England Mission and the Cambridge Branch chapel of that mission were dedicated on March 21 by President David O. McKay. Both buildings were large mansion homes before they were purchased by the Church and remodelled. These two buildings in Cambridge, home of Harvard University, give the Church "a feeling of permanence in New England," to quote one observer.

A Patriotic Duty

HUGO B. ANDERSON, former Juvenile Court Judge, and at present Executive Secretary of the Salt Lake Community Chest, made a statement (here recorded in part) on the value of the activity programme of the Primary Association of the Church: "Primary Associations' enlarged programme of handicraft and activities for a group of children, 4 to 11 years of age, is a timely response to this pressing need, which will rebound the benefit of every community where it is carried out. Volunteers giving service in this movement are engaged in an essential war work and fulfilling a patriotic duty."

Names Needed for Temple Work

WE are short of female names at the Salt Lake Temple, as at all the temples, but have a goodly number of male names. If the members of the Church having female names they would like done will bring them in, approved by the Index Bureau, we will see that the work is done for them, for the present at least. Members are urged to push research on their own lines.

Stephen L. Chipman,
President, Salt Lake Temple.

Church Joins Observance of National Family Week, May 2 to 9

A GENERAL Church-wide observance of National Family Week, May 2-9, inclusive, was announced by the First Presidency.

Recommendation that a national family week (in U.S.A.) be scheduled throughout the nation came from the conference of religious leaders held last January under the auspices of the Office of Civilian Defence. The Church of Jesus Christ of Latter-day Saints was represented at this meeting by President Gustav A. Iverson of the Eastern States Mission. The First Presidency and Council of the Twelve recommended that the Church use this occasion to emphasize the importance of family life and to stress that the Church has taught the sanctity of family relations and the necessity of wholesome family life from the beginning of its history.

Beehive Girls Undertake Further War-Service Project

TWENTY THOUSAND Beehive Girls of the Church and their Bee-keepers are being organised to do more effective war emergency service work. The new plan was announced by the Beehive Committee of the Y.W.M.I.A. General Board during the observance of Beehive Week throughout the Church, May 2-8. In the field of public service the Beehive Girls will help in such activities as helping in scrap metal drives, collecting tins, fats, hosiery, cotton materials and assisting in Red Cross drives for funds, packing junior Red Cross kits, assisting the wards with Red Cross sewing projects, making scrap-books for soldiers, helping with the harvesting of crops, assisting with home duties and the tending of children while mothers do defence work. A special honour badge is given to each Beehive Girl who spends 12 hours' service of such project. Any girl contributing 36 hours will be entitled to wear a Beehive War Service Emergency Pin. Already 900 such pins have been distributed, representing a total of 32,400 hours given by the Beehive Girls to War Service.

Dutch Harbour Branch Created

THE most westerly branch of the Church on the North American continent, the Dutch Harbour Branch, Unalaska, was organised in November, 1942, with Parley M. Pratt as president. Although handicapped by the war, the branch is functioning, and missionary work among non-members is being carried forward.

CHILDREN'S STORY—

RETRIEVER

By Ezra J. Poulsen

From "The Children's Friend"

JIM HADLEY looked into the firm grey eyes of Doctor Jackson, headmaster of the Brady school for boys, and drew a deep breath, to fortify his determination. "Smokey is a good dog, sir. He has never caused any trouble," he pleaded intensely.

"I'm sorry," replied the tall headmaster, stroking his thin white hair and glancing down over the top of his gold-rimmed glasses. "The Board of Governors has made a rule not to allow dogs."

Jim looked about anxiously, expecting to find the faithful eyes of his big Gordon setter fixed upon upon him. But to his surprise the dog was gone. "Smokey, Smokey," he called. Instinctively, he resisted the thought of being separated from the only friend he possessed. It was hard to think of entering the Brady Mechanical and Agricultural School for Orphans, but there seemed nothing else to do. It was his mother's wish; but the loss of Smokey would be the worst disaster since her death.

Through the iron gate he followed the man into the yard surrounded by a cluster of buildings. Smokey suddenly appeared among some bushes. In his mouth he held a long black roll.

Jim gasped.

But Dr. Jackson, not noticing the dog, proceeded to explain by way of assurance. "Of course we'll find a good home for your pet. I'm sure he'll be much appreciated."

"He's a wonderful retriever," declared Jim proudly. At the same instant, Smokey confronted the headmaster with the strange black roll.

"Oh, say, you shouldn't have that!" cried Doctor Jackson excitedly, grasping the roll from the dog's yielding mouth. "No sir. My goodness, that's valuable."

Smokey quickly slunk behind his master. "I'm sorry," apologised Jim. "Smokey, where did you get that?" he scolded. Realising he had got off to a bad start, the boy drew his thin frame up to its full height, and made another effort. "Smokey has saved a life. He pulled a child out from under an automobile."

But Dr. Jackson was firm. It was clear he was not in the habit of allowing rules to be broken. Besides, the unexpected appearance of Smokey with the mysterious roll had made a decidedly bad impression. Nevertheless, Doctor Jackson was also kind.

"I have found a good home for the dog," he announced the following morning. "I wouldn't want him mistreated any more than you would, and I'm sure he will not be, at the home of Daniel Atkenson, the village storekeeper."

"Thanks," replied Jim, struggling to conquer a wild, terrified feeling.

"You may take the dog over to Atkenson's yourself," added the Doctor. "Brady boys are always trustworthy."

Jim started down the dusty road leading to the village, three miles away. In his heart he admitted an honest liking for Doctor Jackson, but he could not think clearly about losing Smokey. He could only feel. A dry sob stuck in his throat, and when he was out of sight he threw both arms around his dog and gave way to his feelings. A confusion of thoughts ran through his mind—his mother's last request of him to be obedient and faithful; the strange black roll. He was sure there was a look of grave concern in Doctor Jackson's eyes when he recovered this from the dog. He thought of Smokey as a pup, of their day-by-day growth together. A wild desire to be free possessed him; he and Smokey could go away. The desire became a thought; the thought was almost a determination.

"Smokey, what shall we do?" he demanded. "Shall we go away?"

Smokey whined and trotted ahead. It was kind of Doctor Jackson to trust him, Jim reflected. Half ashamed, he decided he could not run away. Not only had Doctor Jackson been fair, but his mother had made it her last concern in life to arrange for him to enter the Brady school, where she was sure he would have an apportunity to grow up to be a good man, even though alone in the world.

Still, his heart clung to Smokey. With a sudden burst of speed he ran after the dog. The early autumn colours hung on the woods skirting the Brady estates, and the sky seemed like a film of pale, transparent velvet. Next to the woods, Jim noticed a small lake which was a deeper blue than the sky. He quickly computed also that if he took the footpath by the lake, it would be a cut-off to the village.

"There's a swim in store for you," he cried, tossing a rock off into the brush. and laughing when Smokey brought it to him. "Good Old Retriever," he murmured affectionately. "Mother used to say she liked both boys and dogs who could be depended upon."

It was sport to throw sticks into the water and watch Smokey swim after them, and time passed treacherously until Jim looked up and saw Doctor Jackson riding horseback in the direction of the woods. In a flash he understood that the headmaster was going to the village. "Yes, he's going to Atkenson's," he muttered, his lips tightening. "He—he doesn't trust me after all! And—and he'll get there before I do. Come on, Smokey," he cried, striking into the path again.

Jim hardly knew where he went, but he ran until his breath came in gasps, and his sides ached. At first, he was running to get to the village before Doctor Jackson, but later he was just running; he was running away. He knew it was wrong, but some overmastering impulse swayed him.

He and Smokey could live somehow—somewhere. His blue eyes had a frightened look in them, and beads of sweat ran down his lean flushed cheeks. At last, he sank down on a log to rest. Smokey looked on sympathetically.

An anxious flash shot from the dog's eyes, and he looked into the woods with sudden concern. Then, almost without attracting Jim's attention, he slipped out of sight. His sharp movement among the leaves a short distance away was unnoticed by Jim, until the dog suddenly bounded back.

Jim sprang to his feet, almost unable to believe his eqes. Smokey had the long black roll in his mouth, the same mysterious object he had appeared with so suddenly down at the school.

Seizing it, he followed the dog breathlessly. Down over a slight knoll he ran, too frightened to utter a sound. Smokey plunged into a deep wash beyond a rail fence, where Jim suddenly saw the tall form of Doctor Jackson crumpled on the ground, a few rods from his horse. which had clearly taken a bad fall.

An ugly wound in the forehead,

made by falling on a sharp rock, showed the seriousness of the man's condition. Jim was almost overcome as he rushed forward and raised the unconscious man's head.

"Smokey, Smokey," he cried, trying to think. Then in an instant he seemed to understand. Taking a piece of soiled paper from his pocket, he wrote rapidly, then fastened it in the dog's collar. "Go back to the school," he ordered. "Go back; hurry!"

Smokey gave an understanding anxious whine and whisked away down the hill.

Doctor Jackson opened his eyes. A quick tremor passed through his body. "Oh, oh," he muttered, struggling to rise. "I must hurry." Jim calmed him.

"But the roll. I must get it to the post office before the mail leaves." The headmaster sank back weakly. It was useless. Then he aroused himself and appealed to Jim. "Get on the horse, and ride as fast as you can. Give it to the postmaster!"

Two days later, when the headmaster was out of danger, he sent for Jim.

"You reached the post office in time," he complimented.

"Yes, sir."

"Good boy. The roll contained plans for a new dormitory, and I had given my solemn word to get them back to the architect with my approval. If I had failed, or if they had been destroyed, there would have been considerable loss."

"Where is the dog?" asked Doctor Jackson, lifting his bandaged head from the pillows.

"At Mr. Atkinson's, sir," responded Jim evenly.

The headmaster smiled slowly, and his grey eyes warmed with sympathy.

"Of course dogs are against the rule," he said slowly, "but then, a retriever—one that's saved two lives, and belongs to a boy who can be trusted—well, that's different. The Board of Governors has granted special permission to keep him here."

"Oh, thanks, thanks," cried Jim, his voice husky.

Looking out of the window, across the fields, golden with sunshine, he repented of the moment when he might have acted unwisely.

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FAITH-PROMOTING INCIDENT

By SISTER MIGNON ENGLAND
(Nth Alabama District)

My companion, Sister Fay LaRue Hagaman, and I were both short of money when a recent seige of cold weather caught us. Not only did the cold spell come when we were without funds, but we were also out of coal for our fireplace, the only means we had of heating our room. Realising that we should need a fire almost constantly to remain warm, and not having any means to buy more coal, we put our faith to work and swept the back yard and the coal bin for all the possible fuel. Our efforts were rewarded with three buckets of coal dust and dirt, and we found one large wooden plank. We carried these into our room and built a fire. That evening our landlady came in to warn us that she had turned the water off, to insure against freezing the pipes.

We kept the fire burning all that night, through the next day and night, until the third day, then our money arrived from home. At that time we took an inventory of our three coal buckets and to our amazement they were full! Three days and nights of burning and still our coal buckets were full, and we still had the unused plank. Since receiving our money and we have been able to purchase coal, we have used nearly three buckets in one day. How did it happen? I know not, save that in our hours of need, as with the widow and her barrel of meal, our Father in Heaven watched over us.

—"Liahona"

FRIENDSHIP AMONG LATTER-DAY SAINTS

Through Letter Exchange

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"IN the L.D.S. Church marriage is looked upon as sacred. The youth are taught that marriage is something to prepare oneself for. The Church affords opportunities to meet suitable companions in good surroundings. Those who are members of this Church and believe in its teachings do not look upon marriage lightly.

"Youth of today often thinks that love should be the only consideration in marriage, but some thought of others and of those who are to come must be given if the race is to be perpetuated."

Three points are presented here for the Youth of the Church:

1. One must have sufficient training and sensible understanding how to choose a suitable partner.
2. Every person should have a wide circle of friends from whom to learn evaluation of character and from whom to make a suitable choice.
3. Considerable time is needed for two persons to decide whether they can live together in a happy and mutually helpful way.

—From "Youth and Its Culture"

WRITE TO THE FOLLOWING c/o 149, Nightingale Lane, London, S.W.12.

Ernest Hawkes, R.A.F. (Overseas).
L.A.C. Ira Parkes, R.A.F. (20) (overseas).
George Price, R.A.F.
Sgt. Wm Scott, R.A.F.
L.A.C. Mac Vi Low (22), R.C.A.F. From Calgary, Alberta, Canada.
Sgt. Bruce Gibb, 109178 R.C.A.F. O.A.S.
Bdr. G. H. Roberts, H.60527, R.C.A.
D. A. Graham, Pte. R.A.
Pte. C. J. Durrant, 7370730. R.A.M.C.
Pte. F. R. Hughson, Calgary Highlanders, Canada.
T/Sgt. Carl August Schallhorn (21). From Oregon, Salt Lake City.
Pte. E. Beverly, W/182874. (A.T.S.)
Doris Allison, 478193. (W.A.A.F.)

A List of Pen Friends from the Lowestoft Branch of the Church:

Miss Violet Daniels (17),
117, Notley Road, Lowestoft.
Miss Kathleen Turner (17),
3, Latten Square, Yeovil Rd., Lowestoft.
Miss Winnie Gowing (17),
35, St. George's Rd., Lowestoft South.
Miss Lily Gowing (19), same address.
Miss Joyce Pitcher (16),
1, Love Road, Lowestoft.
Miss Rose Tegardine (16),
"Newlyn," Blackheath Rd., Lowestoft.

Also—
Miss Winifred Gill,
16, Millbourne Crescent, Carlisle.

LATTER-DAY SAINTS—YOUNG PEOPLE—BUILD TRUE AND LASTING FRIENDSHIPS AMONG YOURSELVES

—A. K. A.

Dr. Bennion - To The Youth Of The Church
BE FREE

A LATTER-DAY SAINT, about sixty years of age and well established in his profession, told a group of his friends one evening that his religion, Mormonism, had kept him from doing all the things he had always wanted to do all his life.

NEGATIVE RELIGION

Some people, such as the professional gentleman mentioned, look upon our religion as a chain around the neck with a weight dragging at the other end. For them, it takes the joy out of living; it robs man of his freedom. It is not difficult to see and understand how this attitude might arise. Our Scriptures do inform us that we should not smoke and drink, desecrate the Sabbath with unnecessary work, and some forms of pleasure, profane the name of Deity, break the law of chastity, steal, kill, lie, and covet. They also ask us to do things which conflict with certain desires and are, therefore, sometimes experienced as an infringement on our freedom: such things as paying tithing when there are so many other uses for the money; going to Church when there are other places we would go; working in the Church when there are other things seemingly more pleasant and intriguing to do.

Some people also feel that they must emancipate themselves from the Church before they can think freely about life and the universe. Religion appears dogmatic to them in contrast with the free and liberal spirit encountered in other realms of thought and life, such as the fine arts and science.

NOT SO NEGATIVE

Whether religion is negative or not, depends largely on one's point of view and interpretation. Some of the most negatively stated things are often positive things in disguise. To one who spends every cent he earns, it would be a restriction on his freedom if he were forced to put money into a savings bank. Yet the person who saves for the future acquires a freedom to buy the things he wishes when he wishes them, far beyond the momentary freedom experienced by the spendthrift. Some young people, just out of high school, will take the first job offered them because it means a small monthly income, which gives them a tremendous sense of freedom. They can't understand why some of their friends, with little or no financial backing, will go on to vocational school or college and struggle along without the freedom they enjoy. Which group in the long run may gain the greater economic freedom?

We are all tempted to put pleasure before work or study. The habit is so fixed in many of us, that we look, perhaps, upon the person who believes in work before play as something of an antique. Yet in the long run, who enjoys the greater freedom, the person who follows every whim of pleasure, or the one who works or studies, and then plays?

Yes, the plea of our Church that we do not use tobacco or drink alcoholic beverages appears to be negative and restrictive. Yet, it is a minor restriction in the interest of gaining a much greater freedom. When Charles Darwin was asked why he did not smoke, he said, "I do not want any more habits." To be addicted to a habit that is injurious to either oneself or to others or both, is to be weighted down with a ball and chain. True freedom consists not in being able to do what one wishes to do any old time or place, but in having the self-control and wisdom to do that which one knows he ought to do to be true to himself and others.

Dr. Lowell L. Bennion—
"Today & Tomorrow"

★ DISTRICT ACTIVITIES ★

BIRMINGHAM

Birmingham District Home Missionary Convention was held at Handsworth Chapel, Birmingham, on May 15 and 16.

District President Norman Dunn presided at all sessions.

The 4 p.m. Session on Saturday was devoted to a Baptismal Service, and four candidates were brought into the Church. Doreen May Linnett, Kenneth Gordon Bennett, and Peter Daniel Craig were baptised by Elder Clarence G. Linnett, and George Barry Makin by Elder Norman Dunn. Confirmations were as follows: Doreen May Linnett by Elder Clarence G. Linnett, Kenneth G. Bennett by Elder Wm. St. J. Yates, Peter Daniel Craig by Elder Norman Dunn, and George Barry Makin by Elder Melvin W. Dunn.

Addresses on subjects pertaining to Baptism and the Gift of the Holy Ghost were given by Elders Samuel W. Dyson, E. John S. Jones, Wm. St. J. Yates and Sister Violet G. Thomas.

Statistical reports of H.M. activities for the preceding year were read by District H.M. Supervisor Elder E. John S. Jones at the 6.30 p.m. Session. A discussion on developments in the British Mission followed.

Sunday's 10 a.m. Session took the form of a Sacrament and Testimony Service.

Owing to pressure of other Church responsibilities, Elder E. John S. Jones was released, during the final session at 1.15 p.m., from his position as District H.M. Supervisor, and Elder Geo. E. Hunter was sustained in his stead.

Addresses were given by Elders Jones, Hunter and Norman Dunn on subjects relative to Home Missionary work.

The Convention afforded to all present an inspiring opportunity of renewing their zeal in the work of the Lord. There was an average attendance of 28 at all sessions.

On Sunday, May 30, the Sunday School of the **Wolverhampton Branch** was reorganised and the following officers sustained: Elder Geo. H. Evans, Superintendent; Elder Leslie W. Dunn, First Assistant; Bro. Edward S. Evans, Second Assistant; and Sister Elizabeth M. Parkes, Secretary.

The 269th Birmingham, **Kingstanding,** M.I.A. Boy Scout Troop held an Investiture recently in recognition of those who had successfully passed their Tenderfoot Tests. District Scoutmaster Bertram H. Stokes performed the ceremony, and presented Scoutmaster Edward Garradley Armstrong with a Troop Flag emblazoned in large gold letters with the words "Kingstanding M.I.A." Everyone present, including Scouts from other Kingstanding Troops was impressed by the smartness of the Latter-day Saint Troop. During the evening items were given by Mr. L. Rookes (ventriloquist), Sister W. Stokes (soprano), Sister Doris Green (soprano), and Robert L. Dunn (entertainer). Refreshments served by the Relief Society, and games under the direction of Assistant Scoutmaster E. John S. Jones, were enjoyed by 110 people present.

HULL

On Thursday, June 24, Elders Norman D. Hawkes and James Martin attended a meeting of the "Good Templars" in **Gainsborough.** In response to an invitation, Elder Hawkes addressed those present on the "Word of Wisdom", and paid tribute to the splendid work done by the Templar movement. With Brothers Fitchett and Mills, both officers in the Templar movement, the elders formed a quartette and sang two well-known Church songs. There were just over 30 people present, and a cordial spirit prevailed.

LIVERPOOL

On May 19, Elder Parkin L. Cookman was released from the Presidency of the **Preston Branch** and Elder Harold Corless was sustained in his stead, with the former President as his first Counsellor.

LONDON

On Monday, May 24, the **Mission Office** Staff presented to President Andre K. Anastasiou a leather-bound loose-leaf folder as a token of their love and esteem. This fittingly commemorates his 3½ years as Acting President of the British Mission.

A Social was held in the **Luton Branch** on June 19, under the direction of Elder Stutznegger (Lieut. U.S. Army), who has been appointed Supervisor of Social

Activities in the Luton Branch. Party games, community songs, etc., were enjoyed and participated in by all present. Refreshments were served by the Sisters.

MANCHESTER

What was voted by local members to be the best Branch Conference for many years was held in **Rochdale** on June 12 and 13.

The opening session of the conference convened at 6.30 p.m. on Saturday, under the direction of District President Albert Woodruff, who discussed branch problems with the local officers.

During the social which followed at 8 p.m., a presentation was made to Mr. Hubert Grayshan, who, for many months has been an active worker in M.I.A. and Sunday School. He has been called into the Navy. The evening's enjoyment consisted of dancing, singing, games, and refreshments provided by the Relief Society Sisters.

The theme of Sunday's sessions was "The Seven Keys to Eternal Progression". The speakers at the afternoon session, conducted by Elder Barwick of the Branch Presidency, were Elders J. T. Barwick, Jack Teale and Fred Waddington, who spoke on "Prayer", "Observance of the Sabbath" and "Partaking of the Sacraments Worthily" respectively.

The evening session was conducted by Branch President J. Woodhead, who addressed the conference on "Tithing and Fast Offerings". Elder Kershaw of Oldham spoke on "Sustaining of Authority", and Elder H. Pardoe of Manchester gave a brief address on "The Word of Wisdom". The final speaker was District President Albert Woodruff, whose subject was "Salvation for the Dead".

Everyone present remarked on the fine spirit which prevailed at all sessions.

NORWICH

Lowestoft Branch Conference was held in the Branch Chapel on June 27. Children and adults participated in the Sunday School programme which constituted the morning session of the conference. Under the direction of Sunday School Superintendent Wm. Henry Daniels, Sister Florence Gowing conducted the programme in which the conference theme, "Seven Keys to Eternal Progression", was portrayed by the Sunday School children, who also sang two suitable songs. District President Frank M. Coleby developed the morning's theme.

Elders Frank M. Coleby, Albert A. Cole and Alfred Woodhouse, of the District Presidency, were speakers at the evening session conducted by Branch President Sidney W. Coleby. Brother Woodhouse spoke on the subject of "Obedience to Authority". Brother Cole spoke on "The Word of Wisdom" and also sang a solo, "As the Dew from Heaven Distilling". President Coleby, as concluding speaker, summarised the various phases of the theme and urged all saints to observe the simple principles of the Gospel.

SHEFFIELD

Under the supervision of its Officers the Primary and Sunday School children of the **Doncaster Branch** were given an outing to Wheatly Boating Lake on Saturday, June 26, 1943. The children had an enjoyable time in the boats, after which games and refreshments concluded the evening.

WALES

Pontlanfraith held their Branch Conference at 81, Brynteg Avenue, on Sunday, June 6. The theme of the Conference was "Seven Keys to Eternal Progression". Speakers were Elder William L. Buchanan, District President Richard C. Thomas, who presided, and Branch President William Griffiths, who conducted the meeting. All enjoyed the fine spirit which prevailed.

DISTRICT CONFERENCE REPORTS

Sheffield District Conference, held in the L.D.S. Chapel, Sheffield, May 22 and 23, 1943. The Mission President and Sister Marie W. Anastasiou, with Elder George H. Bailey, First Counsellor, were present at all sessions.

The Conference began at 4 p.m. with a meeting of District and Branch leaders. Reports were received, counsel given, and Mission Aims presented by the Visiting Authorities. In attendance, 15.

At 6 p.m. a Social Programme was presented with the participation of Sheffield, Doncaster, Barnsley and Rawmarsh members in special items. Sheffield Relief Society provided refreshments, and the Social concluded with dancing. In attendance, 50.

On Sunday, May 23, the first session commenced at 10 a.m., with Sacrament and Testimony Service. Ninety per cent. of the members present bore inspiring testimonies. As reported by Sister Elsie Quinney, the District "Millennial Star" Reporter, "One after another, without any hesitation, young girls, elderly

ladies, young and old men, stood up and thanked God for blessings received and for their membership in the Church of Jesus Christ." In attendance, 20.

At 11 a.m. the second session included participation of Sunday School children, who presented "The Seven Keys to Eternal Progression". Sheffield Branch Ladies' Chorus rendered "Creation's Hymn". Lady Missionary Alice Wild spoke on "Sacrament", Gladys Griffith on "Prayer", and Elder Fred K. Birkhead, of the District Presidency, on the "Gospel of Jesus Christ, the safeguard against existing evils and dangers". The Mission President finally spoke on "The Divine Attributes of the Church", submitting the First Vision, the Restoration, and the Fundamental Principles as evidences of divine attributes. In attendance, approximately 65.

At 2 p.m. the third session convened. After the opening exercises, Brother and Sister Snow sang a duet, "Ye Wand'ring Nations, Now Give Ear". General Church, Mission and District Authorities were unanimously sustained.

Elder Joseph T. Quinney, of the District Presidency, addressed the conference on "The Restored Priesthood and Authority as Divine Attributes of the Church". Lady Missionary Marion Paterson spoke on "The Virtue of Love", quoting Paul's immortal letter to the Corinthians. Sister Margery Neil spoke on "Faith as a moving, vital force in our lives". Elder C. Hartley, of Wigan, spoke on "The importance of the written word", and spoke of the influence of the "Millennial Star" among the members and people generally in this country. A solo was rendered by Elder John Snow, "O Lord, Responsive to Thy Call". District President George H. Bailey gave the annual report of the District, discussing the improvement in tithes, Fast Offerings, attendance, and the maintaining of the Church organisations in good condition. He stressed the importance of the Missionary Fund, the influence of the Pen Friendship League, and warned the young people against marrying outside of their religion. The congregation then separated into Priesthood and Relief Society groups, under the direction of President and Sister Anastasiou respectively. Counsel, advice and encouragement were given upon receipt of reports and problems. Total attendance, 84.

The final session began at 5 p.m. Doncaster and Rawmarsh members presented a choral number, "There is no Death". Sister Marie W. Anastasiou spoke on "The importance of Service and Loyalty to Leaders," and stressed the great need for humility. Sheffield Branch Chorus sang "Let the Mountains Shout for Joy". The Mission President reviewed the accomplishments of the Church after 113 years, and drew a comparison between the Orthodox and the Latter-day Saints' beliefs in God. President George H. Bailey finally addressed the conference on "Evil Conditions Extant in the World", and quoted the prophecy that they would yet be aggravated rather than alleviated, warning the members of the Church to prepare for many trials and to keep faith in the Living God.

The conference was an occasion of spiritual and fraternal reunion. In attendance, 65. "The ideas expressed at this conference would, I feel confident, solve the problems of the Governments of the World."—"Star" Reporter Elsie Quinney.

Bristol Annual District Conference, held at L.D.S. Chapel, Zion Road, Bristol, May 29 and 30, 1943.

On Saturday, May 29, at 4 p.m., Officers and Teachers met with the Mission and District Presidents to consider reports, problems and aims of the Mission. 18 present.

At 5.30 p.m. a social programme was presented with the participation of three lady missionaries and local members. A very enjoyable time was spent by the 34 people present.

On Sunday, May 30, a Testimony Service convened in the home of Sister Bowen at 10.30 a.m., at Hanham. Of the 20 members present, 19 bore inspiring testimonies.

The next session was held at the chapel in Bristol at 2.15 p.m. The General, Mission and District Authorities presented by District President William McCormick were unanimously sustained by the Saints. Lady Missionaries Hazel M. Sands, Mabel Fitton and Kate Machin presented inspiring sermons on the theme of the Conference—"The Divine Attributes of the Church." Elder Clifford Hartley spoke on "The Present and Future Influence of the Millennial Star magazine in the British Mission." Sessions then separated into two groups, Priesthood and Relief Society. In the former the Mission President analysed the aims of the British Mission, gave counsel and answered many problems. Sister Anastasiou received the reports of the Relief Societies of the Bristol District, and many other problems were dealt with. The total attendance was 47.

The final session convened at 5 p.m. Appropriate remarks of welcome were given by the District President, who spoke briefly upon the work of the District. President and Sister Anastasiou rendered a duet, "Nearer, my God, to Thee," and then Sister Anastasiou addressed the Conference on the subjects of Prayer, Healing and Faith as the principles of the Restored Gospel. President Anastasiou finally addressed the Conference, giving scriptural evidences of the Divine Attributes of the Restored Church, and briefly summed up the achievements of the Church in the last 113 years, and left a message with the Saints to faithfully and intelligently live the principles of the Gospel, cherish the Spirit which was so abundantly present during the day. There were 52 people present.

Nottingham Annual District Conference was held at The Institute, Radstock Road, Nottingham, on June 5 and 6.

On Saturday, June 5, at 4 p.m., Officers and Teachers met in conference with District President Geo. E. Gent, who dealt with most of the local problems. President Anastasiou later spoke of the aims of the Mission with particular reference to the "Millennial Star", Tracting and the Missionary Fund. Other aims were briefly analysed. There were 20 in attendance.

A social evening followed at 6.30 p.m. with the participation of Sister N. Hawson, President Samuel Pears, Marjorie Winfield, Clifford Hartley and Clifford Tanti (accordionist).

Sunday's first session convened at 10.0 a.m. as a Testimony and Sacrament Service. This session will be remembered for the outpouring of the Spirit of the Lord in testimonies of the saints. Out of 25 present, 23 bore inspiring testimonies.

In the second session at 11.30 a.m., seven children and one deacon, as reader, presented the "Seven Keys to Eternal Progression". Those present were impressed by the well-prepared programme. Elder Samuel Pears, First Counsellor in the District Presidency, and Elder George H. Bailey, First Counsellor in the Mission Presidency, addressed the conference on the same theme. There were approximately 65 present.

The third session, convening at 2.30 p.m., was conducted by Elder George Winfield, who spoke fittingly on the irrefutable evidences of the Divinity of this Church. General, Mission and District Authorities were unanimously sustained. Elder C. Hartley spoke on the "Millennial Star". President Anastasiou addressed the conference on the advertised theme, saying that the preaching of the Gospel was the burden of every Latter-day Saint. There were 89 in attendance.

The final session at 5.0 p.m., was conducted by District President George E. Gent, who reported on the progress and condition of the Nottingham District. Elder Geo. H. Bailey was the principal speaker in this session. He claimed that the Restored Gospel was the answer to the crying need of the nation for a new system of life, and stressed the necessity for the saints to be true to their covenants. Sister Anastasiou addressed the conference on the subject of "Prayer," and asserted the importance of its observance in the home. Finally, President Anastasiou briefly summed up the achievements of the Church in the last 113 years, and presented further evidences of the Divinity of the Church. There were 150 inattendance.

One sister, 72 years of age—Margaret Hannah Wild—was set apart to go on a full-time mission.

This conference, as all preceding ones, was characteristic of the inspiring occasions which are afforded for the enlightenment, spiritually and mentally, of the saints.

The Welsh Annual District Conference was held in the L.D.S. Chapel, Merthyr Tydfil, on June 20, 1943.

President Andre K. Anastasiou and Sister Marie W. Anastasiou were in attendance.

Transport restrictions prevented Saturday's meetings being held.

The first conference session on Sunday, at 10.15 a.m., was a Sacrament and Testimony Service, at which everyone present bore a sincere testimony of Thanksgiving.

In the second session at 11.30 a.m., conducted by District President Richard C. Thomas, President Anastasiou spoke on the "Seven Keys to Eternal Progression".

Speakers at the 2.30 p.m. session were Elder Briton Beverley, who spoke on "Sacrament—a Divine Attribute of the Church", Elder William Buchanan, whose subject was "The Fulfilment of Ancient Prophecy", Elder Clifford Hartley of Liverpool on "The Influence of the Printed Word", and finally Elder

Hadyn Forward, who dealt with the subject of "Free-agency".

At the final 5.0 p.m. session, District President Richard C. Thomas welcomed some 25 non-members in attendance. Sister Marie W. Anastasiou spoke on "Prayer" and also counselled young and old to keep the Word of Wisdom and support the local authorities. President Anastasiou spoke on the theme of the conference, "Mormonism after 113 years", and mentioned the achievements and progress accomplished, which, he claimed, were tokens of the Divinity of the Church. There was an attendance of approximately 50.

President Anastasiou states that "shortly before the service two men came in to ask for someone to go to the bedside of a sick man who had seen the posters on Mormonism and desired administration. We found the young man to be suffering from silicosis and the early stages of tuberculosis. Counsel was given as to what he should eat and what he should abstain from. After a prayer at the bedside the young man was administered to. The family members were advised to pray together night and morning and refrain from injurious food, drink, and tobacco."

PERSONALS

BISHOP—A daughter to Brother and Sister Cyril Bishop of Doncaster, on March 26. The child was blessed by Branch President Frank Smith on April 28, 1943, and given the names Carol Elisabeth.

PRESTON—A daughter to President and Sister Eddie Preston of Accrington, on April 8. The child was blessed by her father in the Blackburn Branch on May 9, and given the name of Alma.

DEATH

Sister Lucy McCready of the Luton Branch passed away at the age of 77 years on June 5. She was buried in the Church Cemetery, Luton, on June 11. A service was conducted at her home by Elder William Gadd. The grave was dedicated by Elder Allan Osborne. District President William O. Chipping was in attendance.

From the Mission Field

COMPARATIVE REPORT FOR FULL-TIME MISSIONARIES FOR MAY

A—Tracting Hours; B—Gospel Conversations; C—"Stars" Sold; D—Pamphlets Sold.

	A	B	C	D
Wm. L. Buchanan	20	33	18	100
Briton Beverley	20	29	9	—
Gladys M. Griffith	28	50	3	—
Marion Paterson	39	32	10	51
James Martin	23	23	1	1
Ralph S. Mount (12 days)	—	5	—	—
Kate Machin	30	53	16	18
Mabel Fitton	34	63	4	4
Lucy Ripley	51	117	15	23
Olga M. Emery	47	33	7	7
Albert H. Willmott	38	61	48	37
Cyril Burton	38	20	50	45
Hazel M. Sands	33	135	37	74
Elsie M. Linnett (3 weeks)	10	21	5	—
Alice Annie Wild	3	1	—	—
Margery H. Neil	3	1	—	—
Totals	417	677	223	366

MOVEMENTS OF MISSIONARIES

ARRIVAL AND APPOINTMENT

Sister Margaret Hannah Wild, of the Eastwood Branch, Nottingham District, was set apart as a full-time missionary on June 6, 1943, by President A. K. Anastasiou, and assigned to labour in the Sheffield District.

TRANSFER

Sister Edna Gardner was tranferred from the Mission Office to the Bristol District on June 28, 1943.

RELEASES

Sister Lilian Burton was honourably released on April 24, 1943. Owing to the illness of her mother, she was unable to complete her two years' mission. She has faithfully performed her missionary labours in the Manchester, Sheffield and Nottingham Districts.

Sister Mabel Brierley Fitton was honourably released on July 2, 1943, due to illness. She has faithfullly performed her missionary labours in the Leeds, Hull, Liverpool and Bristol Districts.

WIT'S ENDS

IN A LIGHTER VEIN

THE SOFT ANSWER

The minister was dining with his coloured friend. "This is a most delicious chicken," he said. "Where did you get it?"

"Yoh done preach a good sarmon terday,' said Sam. "Dat so?"

"Yes, but what has that to do with it?"

"Wal, did I ax yoh where yoh got dat sarmon?"

GOING ON FOR EVER

An eloquent parson in the South had been preaching for an hour or so on the immortality of the soul. "I looked at the mountains," he declaimed, and could not help thinking, 'Beautiful as you are, you will be destroyed, while my soul will not.' I gazed upon the ocean, and cried, 'Mighty as you are, you will eventually dry up, but not I!'"

BY A HAIR

"Mama," said little Mary Lou, "if there are any men up in heaven, why is it that we never see pictures of angels with whiskers?"

"Well," replied her mother, thoughtfully, "I guess it's because most men get there only by a close shave."

NO DIFFERENCE

Teacher: "If you subtract fourteen from one hundred and sixteen, what's the difference?"

Tommy: "Yes, I think it's a lot of foolishness, too."—Wall Street Journal.

IN DANGEROUS WATERS

Slowfoot (paddling canoe): "I must warn you—one single move and this canoe will capsize."

Maudine (after sitting perfectly still for a long time): "Will it be right for me to shift my gum to the other side of my mouth?"

HOW TO TELL

A woman advertised for a man to work in her garden, and two men applied for the job. While she was interviewing them on the lawn she noticed that her mother, on the porch, was making signs to her to choose the shorter of the men, which she did.

When the women were alone, the daughter said: "Why did you signal to me to choose the shorter man, mother?" The other had a much better face."

"Face!" exclaimed the other. "When you pick a man to work in your garden you want to go by his trousers. If they're patched on the knees, you want him; if they're patched on the seat, you don't."—Brantford Expositor.

★

VICARIOUS WORK

An orator is a man who is always ready to lay down your life for his country.

★

CONSENSUS OF OPINION ON NEW "MILLENNIAL STAR" MAGAZINE

"I am proud and grateful to note that the 'Star', in spite of all the adverse conditions created by war, has not only maintained publication, but has been improved both in appearance and content . . . all those engaged in its production should be commended for their labours."

James F. Craske, Chiswick.

"Congratulations on the new monthly 'Star'. It is excellent. We'd surely keep 12 of the new issue, whereas we might not feel inclined to keep 52 copies of the old. Keep it up!"

Sister J. B. Darling, Belfast.

Teachings of
The Prophet Joseph Smith *

THE KINGDOM OF GOD

Some say the kingdom of God was not set up on the earth until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time. Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God; and in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, that were destroyed for rejecting the Prophets.

Where the kingdom of God is not, there is no salvation.

Now, I will give my testimony. I care not for man. I speak boldly and faithfully and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

In these remarks, I have no allusion to the kingdom of the earth. We will keep the laws of the land; we do not speak against them.

NEED OF REVELATION

The plea of many in this day is that we have no right to receive revelations; but if we do not get revelations we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But, say you, What will become of the world, or the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you in the name of Jesus Christ, they will be damned; and when you get into the eternal world you will find it will be so.

* From book of same title by Historian Joseph Fielding Smith.

What Others Say

About The "Mormons"

Seventh Decade: 1890-1900

HON. A. B. CARLTON—Lawyer and Statesman, member of the "Utah Commission" under authority of the U.S. Congress.

"It is my deliberate judgment that the Mormon people have been more misrepresented and misunderstood than any other modern community in modern times. . . .

"In fact, according to the testimony of every unprejudiced man who is acquainted with them, for honesty, industry, sobriety, neighbourly kindness and peace and good order, the Mormons are at least equal, if not superior, to any other community on this continent. . . .

"That the Mormons, as a rule, are intensely devotional, and honest and sincere in their religious profession, has been confirmed by the unanimous opinion of the five members of the commission in their official reports." ("National Democrat," August 30, 1890.)

GENERAL PORFINIO DIAZ—President of Mexico.

"Recently the Mormon colonists made an exhibit at the Coyocan exposition; and in connection therewith, the attention of the Mexican President was called to the actual progress made in agriculture and manufacture, and in the surroundings of the people. Upon beholding the evidences of what the Mormons were doing, President Diaz expressed his pleasure, remarking that the work was more like that of thrift and energy for fifty years than of a few years' arduous toil since the colonisation first began; and to show his appreciation of what was being done, he directed one of his cabinet ministers to convey his thanks to the colonists." ("Deseret News," June 9, 1896.)

J. M. STUDEBAKER—Founder Studebaker Company; American Business Leader.

"You see no tramps or beggars among the Mormons, either in the city or country. They care for their own poor. The ladies in the different districts have their relief societies, and the poor, both town and country, are cared for, and as a whole I don't think it can be denied but they are a prosperous Church and a prosperous people, and it seems to be their clear intention to continue, by God's help, the elevation of their people to the highest standard of morality, Christianity and prosperity." ("Times of South Bend," Indiana, 1898.)

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